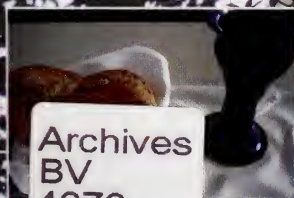


CATALOG 2007-2008



Archives
BV
4070
.P52
2007/
2008





**CLIFFORD E. BARBOUR
LIBRARY**

ARCHIVES
BV4870.P52 2007-2008

Pittsburgh Theological
Seminary Archives

CATALOG

2007-2008

616 North Highland Avenue
Pittsburgh, PA 15206-2596

412-362-5610 Phone

412-363-3260 Fax

1-800-451-4194 Admissions

www.pts.edu



CONTENTS

4 President's Welcome

5 Mission Statement

5 Vision Statement

6 Seminary History

7 Calendar

PROGRAMS

10 Master of Divinity

18 Master of Arts

20 Master of Sacred Theology

21 Doctor of Ministry

22 Dual Degree

25 Cooperative Arrangements

27 Metro-Urban Institute

31 Special Events and
Lectureships

33 Continuing Education

35 Certificate in Spiritual
Formation

35 Center for Business,
Religion and Public
Life

36 World Mission Initiative

38 Summer Youth Institute

COURSE DESCRIPTIONS

41 Studies in Bible and Biblical
Languages

51 Studies in Church History

55 Studies in Systematic
Theology

58 Studies in the Philosophy of
Religion

59 Studies in Church and
Ministry

75 Master of Sacred
Theology Program

75 Doctor of Ministry
Program

SEMINARY LIFE

88 Pittsburgh

89 The Campus

91 Housing

92 Information for Parents

93 Students and Student Life

95 Distinguished Guest-in-
Residence

95 Policies

FINANCES

- 98 Tuition and Fees
- 100 Financing Seminary Education
- 104 Merit Scholarships
- 106 Awards, Fellowships, Scholarships, and Prizes

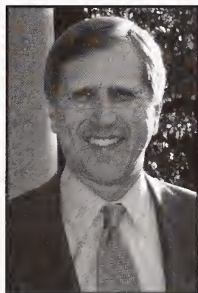
ADMISSIONS

- 114 Master of Divinity and Master of Arts
- 115 Dual Degree Programs
- 115 Transfer Students
- 115 Master of Sacred Theology
- 116 International Students
- 118 Residency Requirements
- 118 Doctor of Ministry



PERSONNEL

- 122 Faculty
- 140 Administrative Officers
- 142 Staff
- 145 Field Education Supervisors
- 148 Board of Directors
- 150 Award Recipients
- 152 Directions to the Campus



Welcome Home!

Welcome to Pittsburgh! As the new President of Pittsburgh Seminary, I know how you feel. My wife, Jane, and I moved here in the fall of 2005 and we feel like we have come home.

My hope is that you will feel that way too.

Part of the reason Pittsburgh Seminary feels like home is that we lived here from 1973-76 while I was working on my doctorate at the University of Pittsburgh. It was a great time to live here. The Steelers won their first two Super Bowls and the whole place was rocking. Now we have come back and the Steelers won again in February 2006. What a great city this is with not only wonderful sports teams but outstanding universities, nationally known health care institutions, and internationally recognized arts and culture.

In addition, Pittsburgh Seminary is moving into a new era in its history. Building on the strong foundation Sam Calian laid in his 25-year tenure, our goal is to take Pittsburgh Seminary to the next level. Once you begin looking more closely, you will soon discover a world-class faculty with eight outstanding degree programs that train pastors and laity for service in today's church both here and around the world.

Check out all the exciting courses inside this catalog to see the different directions you can go in Bible, theology, church history, ethics, homiletics, Christian education, pastoral care, evangelism, mission, and social ministry training among many others.

Just as God gives us each gifts and calls us to certain places for ministry, I believe God also calls us to certain places to train for ministry. What you need to determine by examining this catalog is whether or not God is calling you to Pittsburgh Seminary. In addition to perusing this catalog, you really should come to Pittsburgh for a campus visit. That's the only way you will know for sure.

My hope is that someday soon I will be saying to you, "Welcome home!"

The Rev. William J. Carl III, Ph.D.
President

PITTSBURGH THEOLOGICAL SEMINARY

MISSION STATEMENT

On a dynamic and challenging global stage
 Pittsburgh Theological Seminary plays its part in
 God's redemption of the world through Jesus Christ
 By preparing leaders who proclaim with great joy
 God's message of good news in both word and deed!

VISION STATEMENT

The question is not what are we doing on this 13-acre campus, but what is God doing out there in the world and how can we be a part of it. With God as author and director, Christ as protagonist, and the Holy Spirit as prompter, we participate in the great drama of salvation history by preparing pastor-theologians and joyful communicators of the Word who are

- Inspired by and enthusiastic about the Gospel of Jesus Christ, which points to the One who is the center of our lives and the center of the Church;
- Engaging preachers and teachers who interpret both sacred texts and contemporary contexts, and have the audacity to preach with joy amidst a broken and hurting world—theologians-in-residence who understand history and the constantly changing culture in which we live;
- Perceptive spiritual directors who “equip the saints” for ministry by helping people discern their gifts through worship and education, and helping them see that true joy is no stranger to pain so that, moved by the Holy Spirit, they can say with confidence, “I care therefore I am”;
- Life-long learners who continue seeking wisdom and modeling the faith knowing that the front line of ministry is not the church building but wherever the people live, work, study, and play “glorifying God and enjoying God forever”;
- Mission-minded advocates who delight in both evangelism and social justice ministries, which are neither conservative nor liberal because Jesus never labeled them that way since both represent the Gospel as in the Luke-Acts tradition;
- Wise leaders who demonstrate with integrity how to build joyful communities by creating with God's help positive, happy, and healthy cultures where people “speak the truth in love” and understand that real friendship in Christ means having the right to disagree knowing that mutual respect and affection are not at stake;

- Responsible stewards who know how to raise and manage resources while encouraging people to be “cheerful givers.”

Pittsburgh Theological Seminary—we are more than stately buildings and nice classrooms nestled in an urban setting of pathos and hope. “Surprised by joy,” we are a transient community of scholars and learners who rejoice at the opportunity to share in God’s redemptive work in the world. We prepare students of the Word who, called by God, committed to Christ, and empowered by the Holy Spirit, bear witness to the joy of the Gospel. We join the Church through the ages in affirming Christ as Savior and Lord and, following his ancient commission that is new every morning, our graduates and program participants proclaim with great gladness God’s grace-filled message of healing and shalom. To God be the glory!

SEMINARY HISTORY

Pittsburgh Theological Seminary is a graduate professional institution of the Presbyterian Church (U.S.A.). Located in the heartland of Presbyterianism and part of a thriving city, we seek to prepare men and women for pastoral ministry and Christian lay leadership in all phases of the Church’s outreach.

PTS was formed in 1959 by the consolidation of two previously separate institutions: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America and Western Theological Seminary of the Presbyterian Church in the United States of America.

The history of the Pittsburgh-Xenia Theological Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to that time the Presbytery was dependent on a supply of ministers sent from Scotland. The Rev. John Anderson, D. D., was elected as the first teacher of divinity, and the school began with an enrollment of six students. Service Seminary moved twice, first to Ohio, where it became Xenia Theological Seminary, and later to Missouri. It merged in 1930 with a seminary that was founded in Pittsburgh in 1825 and together they formed the Pittsburgh-Xenia Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary, which was founded in New York City in 1805 by John Mitchell Mason.

The other branch of our pre-1959 history began with the establishment, in 1785 by Joseph Smith and in 1787 by John McMillan, of classical academies in Washington, Pa. From these, the General Assembly of the Presbyterian Church in the United States of America created Western Seminary in 1825. It was indeed a western seminary, furnishing a ministry for the rapidly opening frontier territories along the Ohio River.

CALENDAR 2007-2008

2007-2008 TERM ONE

Orientation	August 30-31
First Day of Classes	September 4
Last Day of Classes	November 12
Reading and Exam Period	November 13-16
One-Week Break	November 19-23

2007-2008 TERM TWO

First Day of Classes	November 26
Christmas Break	December 24 - January 4
Classes Resume	January 7
Last Day of Classes	February 18
Reading and Exam Period	February 19-22
Two-Week Break	February 25 - March 7

2007-2008 TERM THREE

First Day of Classes	March 10
Easter Break	March 20-24
Last Day of Classes	May 20
Reading and Exam Period	May 21-23
212 th Commencement	May 22



Digitized by the Internet Archive
in 2012 with funding from
LYRASIS Members and Sloan Foundation

Programs



THE MASTER OF DIVINITY PROGRAM

(M.Div.)

Studies leading to the Master of Divinity degree are designed to prepare men and women for the various ministries of the Presbyterian Church (U.S.A.) and other denominations. It is a fundamental assumption of the Master of Divinity program that preparation for the ministry cannot be separated from engagement in ministry itself. Thus, the Master of Divinity curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish, become complementary components in the educational process.

Admission requirements and procedures for the Master of Divinity degree are outlined in the section on Admissions. (See page 113.)

One hundred and eleven credit hours are required for the Master of Divinity degree. Normally each course is for three credit hours. When followed on a full-time basis, the program is normally completed in three academic years. Students are expected to complete the M.Div. degree within six years following matriculation.

One Biblical Language is required for graduation with the Master of Divinity degree. Some denominations, including Presbyterian Church (U.S.A.), require a year of both Hebrew and Greek. In preparing for Christian ministry, the development of a broad spectrum of knowledge and competence in basic pastoral abilities is required. At Pittsburgh Theological Seminary it is understood that this basic professional competency includes:

- The ability to understand and make use of the basic documents of faith, i.e., Scripture, creeds, and traditions of the church.
- The ability to think theologically through familiarity with methods and content of Christian thought.
- The ability to communicate clearly through preaching, teaching, and writing, and to provide leadership and counsel in the service of the church.
- The ability to understand in theological terms the sociological, ideological, and political aspects of the cultures in which the church ministers.
- The ability to practice ministry in an appropriate professional style.

THE MASTER OF DIVINITY CURRICULUM

Three-Year Outline

TERM I

JUNIOR

Historical Studies I
Biblical Language
OT01
Spiritual Formation

TERM II

Historical Studies II
Biblical Language
OT02
NT01

TERM III

Historical Studies III
Exegesis
Intro to Systematic
Theology
NT02

MIDDLER

Theological Reflection
on Ministry¹
Pastoral Studies I:
Education
Introduction to
Ethics
Elective *or* Biblical
Language
Elective

Theological Reflection
on Ministry¹
Pastoral Studies II:
Pastoral Care
Christology
Elective *or* Biblical
Language
Elective

Theological Reflection
on Ministry¹
Pastoral Studies III:
Homiletics
Church and Society:
Local
Elective *or* Biblical
Exegesis
Elective

SENIOR

Church and Sacraments
Elective
Elective
Elective

Missiology
Elective
Elective
Elective

Elective
Elective
Elective
Elective

¹Required course carrying one credit hour for each term

M.Div. students must complete four Bible requirements:

OT01 Historical Books

OT02 Prophets and Psalms

NT01 Gospels, Acts, and Johannine Epistles

NT02 New Testament Letters

THE MASTER OF DIVINITY CURRICULUM

Four-Year Outline

TERM I*JUNIOR*

Historical Studies I
 Language
 Spiritual Formation

TERM II

Historical Studies II
 Language
 NT01

TERM III

Historical Studies III
 Exegesis
 NT02

MIDDLER I

Theological Reflection
 on Ministry¹
 Pastoral Studies I:
 Education
 OT01
 Elective

Theological Reflection
 on Ministry¹
 Pastoral Studies II:
 Pastoral Care
 OT02
 Elective

Theological Reflection
 on Ministry¹
 Pastoral Studies III:
 Homiletics
 Intro to Systematic
 Theology
 Elective

MIDDLER II

Introduction to Ethics
 Elective (Language)
 Elective

Christology
 Elective (Language)
 Elective

Church and Society:
 Local
 Elective (Exegesis)
 Elective

SENIOR

Church and Sacraments
 Elective
 Elective

Missiology
 Elective
 Elective

Elective
 Elective
 Elective

¹ Required course carrying one credit hour for each term

M.Div. students must complete four Bible requirements:

OT01 Historical Books

OT02 Prophets and Psalms

NT01 Gospels, Acts, and Johannine Epistles

NT02 New Testament Letters

MASTER OF DIVINITY REGULATIONS

ACADEMIC AND NON-ACADEMIC RULES AND REGULATIONS:

STUDENT HANDBOOK

The PTS Student Handbook contains all the academic and nonacademic rules and regulations not included in the catalog; for example, the grading system, regulations on adding and dropping courses, provisions for independent and directed studies, housing, and other policies, and grievance procedures. Students receive the handbook at entrance. Regulations governing financial aid are obtained separately through the Financial Aid Office.

REQUIRED COURSES AND ELECTIVES

In the Three- and Four-Year Outlines of the M.Div. program above, students must take the required courses identified. Students choose their electives. (See course listings below.) Only in exceptional circumstances should a student depart from the sequence of required courses listed in the Three- and Four-Year Outlines found on pages 11-12. (See also Evening Program page 17.) Many elective courses presuppose required courses as prerequisites, so that students without the prerequisites are not allowed to register for these electives. Students who fail to follow the outlines may find that they must graduate at a later date than they had intended. Prior to registration for each term, the Registrar posts course offerings with prerequisites.

EQUIVALENCY EXAMS

In certain circumstances a student may be excused from a required course, if the student can demonstrate the necessary proficiency in the subject matter. Requests are submitted to the Office of the Dean of Faculty. The Dean then asks a faculty member responsible for teaching the course to administer an appropriate test and report the result. Waived courses will be listed on the transcript, showing that the requirement was fulfilled, but no credit will be given.

ENGLISH BIBLE EXAMINATION

Passing an examination on the content of the English Bible is required for graduation. This examination is offered annually. Although this requirement may be met as late as the third year, it is recommended that students take the examination in the first year of M.Div. studies.

FIELD EDUCATION REQUIREMENT

Field Education at Pittsburgh Theological Seminary assists students in learning about the practice of ministry through direct involvement in congregations and other settings, under the direction of experienced field supervisors. M.Div. students must complete one year of supervised Field Education in a setting approved by the director of Field Education. This requirement is normally fulfilled in the middler year while students are enrolled in the pastoral studies sequence of courses so that students can use their field placements as laboratory settings for specific assignments in those courses. During this year students are also required to participate in a weekly seminar for theological reflection on their experiences, under the guidance of a member of the faculty.

Field Education is designed to help students gain acquaintance with a wide variety of ministerial activities, skill in selected tasks, sensitivity to the dynamics of pastoral relationships, awareness of the social context of ministry, and theological perspective upon the various aspects of the practice of ministry.

A detailed learning agreement, developed by the student in conjunction with his or her field supervisor, coordinates these educational objectives with the needs of the church or agency to be served and is a basis for a shared evaluation of progress at designated points in the year. This requirement has been fulfilled when supervisor and student have completed the final evaluation and the director of Field Education has accepted it. This information is shared with the student's sponsoring judicatory if the student grants permission to do so. Students in Field Education placements are expected to give approximately 10 hours of service in the field per week. Time spent with the field supervisor and in staff meetings should be included in this total, but time spent in travel to and from the field is not to be counted. Field Education placements are negotiated with the intent of broadening each student's range of experiences in order to contribute to his or her personal and professional growth. Placements in hospitals and other service agencies can sometimes be arranged for students who anticipate an institutional ministry after graduation.

COURSE LOAD RESTRICTIONS FOR OUTSIDE EMPLOYMENT AND STUDENT PASTORS

Students with full-time employment and student pastors are allowed to take no more than nine credits per term. Students employed full-time are strongly advised to take no more than six credits per term. (See Evening Program page 16.) Student pastors must have a clear agreement with their

denominational supervisory agency and congregation about the amount of time needed for a specific course load. Students employed part-time should plan their course loads accordingly. The Dean of Students is the Seminary's resource person for all students with outside employment.

INTERNSHIPS

Internships in a wide variety of settings are available. Summer internships include pastorates, youth assistantships, and placements in summer camps, parks, and secular agencies. Full-time internships of nine to 15 months duration in congregations or specialized settings also provide excellent learning opportunities and can be taken for credit to fulfill the Field Education requirement. Such internships, usually taken between the middler and senior years, are required by some denominations. Opportunities are kept on file in the Field Education Office.

OTHER FIELD EXPERIENCES

Supervised Field Education, usually scheduled in the middler year, is possible in the junior and senior years as well. Students may continue in the same placement for a second year if they are assigned new and more responsible tasks. Occasional preaching under the auspices of the Preaching Association is also available. Fieldwork that is not subject to the same standards of supervision and evaluation can also be arranged for students who require additional experience. Entering students are cautioned to limit fieldwork and community involvement so that their academic studies will not be put in jeopardy.

PREPARATION FOR PRESBYTERIAN CHURCH (U.S.A.) ORDINATION EXAMINATIONS

Preparation for the ordination examinations of the Presbyterian Church (U.S.A.) is offered through required courses and the following elective courses: CH10 History of Presbyterianism, CH16 Calvin's Institutes I, CH17 Calvin's Institutes II, CH28 The Creeds of Christendom, MS10 Polity and Program of the Presbyterian Church (U.S.A.), MS11 Parish Leadership and Practice of Ministry, TH57 Confessing the Faith Today, and WS14 Theology and Practice of Christian Worship.

UNITED METHODIST STUDIES

Candidates for commissioning and full conference membership and ordination as deacons and elders in The United Methodist Church must complete courses dealing specifically with United Methodism, which include history, doctrine, and polity (Book of Discipline of The United Methodist Church, 2004, paragraph 324.4a). Pittsburgh Theological Seminary offers the following courses to meet this requirement: CH42

16 Programs

History of Methodism, TH49 United Methodist Doctrine, and MS29 United Methodist Polity. The Division of Ordained Ministry, Board of Higher Education and Ministry, The United Methodist Church have certified these courses. Numerous elective courses also enhance United Methodist Studies.

THESIS OPTION

At the completion of 60 hours of course work, a student with a cumulative grade point average of at least 3.5 can petition the Dean to be admitted to the Thesis Option, using the Thesis Option Petition Form available in the Dean's Office. Admission to the Thesis Option is by vote of the faculty upon recommendation by the Dean. The Dean negotiates the assignment of members of the faculty as advisors. Once admitted to the Thesis Option, a student registers for three consecutive terms totaling nine credit hours for Thesis Research. A pass (P) will be entered for the first two terms and then retroactively changed upon completion of the thesis in Term III to the letter grade to be received for the entire course of work.

PLACEMENT FOR GRADUATING SENIORS

The Placement Office, through seminars and individual career counseling sessions, assists students as they investigate ministry opportunities and seek to discover the particular place in which they are called to serve. This assistance includes preparation of a résumé/PIF, opportunity searches via the Internet, interviewing, and negotiating a call. The Placement Office also coordinates visits to the Seminary by church officials, pastors, and pastor nominating committees. The Placement Office houses an inventory of Church Information Forms, specialized ministry opportunities, and internship/residency information. When possible, the Seminary also assists alumnae/i who are seeking new challenges in ministry.

EVENING PROGRAM

The M.Div. and M.A. degrees can be obtained through an alternative evening program. The program is designed for students who must maintain their full-time employment while pursuing a seminary education. This would include persons presently in non-church-related work who are intending to pursue a church vocation as well as pastors and educators presently serving churches who have not earned a seminary degree. The program might also be used by active church members who are interested in serious theological study, but do not intend to pursue a church

vocation. Applications for entrance into the evening program of study are only accepted for the fall term of each year.

The alternative evening program assumes that students will take two three-credit classes per term (18 credits per year). M.Div. students can complete their classes and graduate at the end of six years with the 111 hours required for the degree. M.A. students can likewise take two three-credit classes per term and complete the 72 hours required for that degree in four years rather than the usual two. Professors have the option of limiting the size of required courses being offered in the evening program. If there is space available after evening students have registered, day students will be welcome. Persons who begin the evening program and later decide to move to the day program are welcome to do so.

PROPOSED EVENING PROGRAM

Term I

2007-2008

Spiritual Formation
Historical Studies I*

Term II

NT01/Gospels/Acts/
Epistles*
Historical Studies II*

Term III

Church & Society:
Local
Historical Studies III*
Intro to Systematic
Theology

2008-2009

Greek
NT02/New Testament
Letters

Greek
Intro to Ethics

Greek
Christology

2009-2010

Theological Reflection
on Ministry
Pastoral Studies II:
Pastoral Care
Historical Studies I
OT02 Prophets and
Psalms

Theological Reflection
on Ministry
Pastoral Studies I:
Education
Historical Studies II

Theological Reflection
on Ministry
Pastoral Studies III:
Homiletics
Historical Studies III

2010-2011

Hebrew
OT01 Historical Books
Church and Sacraments

Hebrew
Intro to
Missiology

Hebrew Exegesis
Intro to Systematic
Theology

* Master of Arts requirement. One ethics elective also required for M.A. degrees.

THE MASTER OF ARTS PROGRAM (M.A.)

The Master of Arts degree is designed for men and women who wish to engage seriously in religious studies at the graduate level, but who do not need the full range of courses required in the M.Div. program.

The goals of this course of studies include:

1. Providing the opportunity for an academic inquiry into some aspects of the Christian religion.
2. Enabling students to concentrate their studies in one or, at most, two areas of research, under the guidance of a member of the faculty, in preparation for the writing of a thesis.
3. Affording specialized work in the field of Christian education. (See Religious Education Emphasis.)

Seventy-two term hours of studies are required for the degree. Twenty-seven hours are to be distributed as follows:

Bible	Nine hours	OT01 <i>or</i> OT02, and NT01 <i>or</i> NT02, and one elective
Historical Studies	Six hours	Two of the following: CH01 and CH02 <i>or</i> CH03
Theology and Ethics	Nine hours	TH01, ET01, and TH02 <i>or</i> TH03
Integrative Essay	Three hours	

Note: Up to 12 hours may be taken through other schools in the Pittsburgh Council on Higher Education. (See page 25.)

Normally, two years of full-time academic work are needed to complete the program. Students must complete the M.A. degree within four years following matriculation.

INTEGRATIVE ESSAY

A concluding exercise that allows for summative evaluation is required. This requirement can be fulfilled by writing a 5000-word integrative essay on a topic that integrates the areas of study listed above. Alternatively, a student may elect the thesis option described below.

THESIS OPTION

Candidates may also choose to write a thesis, which will normally be between 80 and 100 pages in length. Students may register for up to nine hours of credit, three hours of which would be done as research for this

project under the direction of the thesis advisor, who must be a member or adjunct of the faculty. Thesis research hours count as elective credit. It is the responsibility of the candidate, with the assistance of the director of M.A. studies, to select an appropriate advisor, who should agree to work closely with the candidate. Written agreement to do so should be in the hands of the candidate by the Spring preceding expected graduation, since the thesis will be due at the end of Term II of the graduation year.

RELIGIOUS EDUCATION EMPHASIS

A special track that emphasizes religious education is available for M.A. candidates who wish to prepare for educational ministries. Their course of study should reflect the balance of studies described above. Choice of such courses will be made in consultation with the education faculty of the Seminary. Candidates for the M.A. degree with this emphasis are required either to write a thesis as above with an advisor approved by the education faculty of the Seminary or to complete a summative evaluation process prescribed by the education faculty.

At least six, but no more than nine, term hours must be taken in supervised Field Education. Arrangements for such work will be made in consultation with the director of Field Education and the director of M.A. studies, and credit will be granted as Independent Study courses taken with the education faculty.

In lieu of writing a thesis, candidates for the M.A. degree with an emphasis in religious education may engage in the following summative evaluation process:

1. **Biblical Interpretation** – The student is required to write a paper that briefly describes a method of biblical interpretation, utilizes the method to exegete an assigned passage of scripture, and describes how this passage might be used in an educational setting to address a contemporary issue.
2. **Theological Approach to Religious Education** – The student is required to write an essay on the significant aspects of the work of one theologian and one religious education theorist whose writings have been formative in shaping the student's own theological and education assumptions.
3. **Educational Design** – The student is to select an audience, a topic, and a setting for an educational design written specifically for this assignment. The design must involve a minimum of six hours of class time, distributed in any way the student finds appropriate. The student is to plan, teach, and evaluate the design. The student

shall report on this work in a paper that includes a discussion of the assumptions made in planning and the resources utilized, an outline of the course, and a summary of the evaluation.

The faculty in religious education may provide more specific instructions within these guidelines. A faculty member in religious education and one additional member of the faculty appointed by the Dean of the Faculty will evaluate the student's work on this assignment.

MASTER OF ARTS IN RELIGION FOR INTERNATIONAL SCHOLARS

A special track leading to the M.A. degree is available for international students who have completed their first theological degree (e.g. B.D., M.Div.). This degree normally requires two years of class work, but credit for up to one full year of class work may be granted to qualified candidates. The degree is granted on the successful completion of course work and a comprehensive examination. For degree completion, students must have six hours of Bible, six hours of history, six hours of theology, three hours of ethics, and one seminar in international studies.

THE MASTER OF SACRED THEOLOGY PROGRAM (S.T.M.)

Studies leading to the Master of Sacred Theology degree are designed to provide an opportunity for continued academic work beyond the M.Div. degree. The degree has a twofold purpose: to provide a fuller mastery of one area of discipline of theological study than is normally provided at the M.Div. level, and to increase both research proficiency and the ability to formulate productive questions. Students admitted to the program must choose an academic field of specialty in accordance with the proposal they submitted in their application for admission. They are assigned a faculty advisor in that field in their first term of study who helps them plan their course of studies for the completion of the degree.

REQUIREMENTS

- Completion of at least 36 credit hours of graduate studies beyond the M.Div. degree, as follows:
Nine hours of advanced work in courses designed for post-M.Div. students in their field of specialty. These courses are planned with the faculty S.T.M. advisor and faculty in the field of specialty. They may include seminars organized especially for S.T.M. students, M.Div.

courses with advanced seminar components for S.T.M. students, and directed studies with faculty in the field of specialty.

Six hours are devoted to the completion of the thesis or project.

S.T.M. students may not take more than three directed or independent studies. No more than 12 hours of the elective courses may be taken at their accredited institutions, with the S.T.M. advisor's approval.

- A thesis of 80 pages in the selected field of study.

DOCTOR OF MINISTRY PROGRAM (D.MIN.)

Ministry requires competency and compassion, care of self, and care of others. The Doctor of Ministry degree is designed to hold these necessary tensions while recognizing that post-seminary education provides opportunity for disciplined study, support, and renewal. It is an ideal program for pastors and those in specialized ministry.

Why pursue continuing education and lifelong learning through a Doctor of Ministry degree?

- Because you will be enriched by the emphasis on self-care, spiritual formation, biblical, and theological study.
- You will be taking responsible action with a deeper grasp of the homiletic, education, counseling, or administrative issues involved, enhanced by a biblical, historical, and theological heritage.
- You will be challenged by professors who are themselves experienced both in pastoral and church ministry.
- You will be in the company of others.

SIX FOCUS AREAS

Doctor of Ministry candidates select one of the following concentrations: Parish Focus; Reformed Focus; Reformed Christian Spirituality Focus; Pastoral Theology Focus: Vocation, Practice and Renewal; Urban Focus; and Eastern Christian Focus. Descriptions of the concentrations are found beginning on page 75.

All the concentrations are designed to be fulfilled in three to four academic years requiring 30 credit hours of course work and a doctoral project valued at six credit hours. The doctoral project is to arise out of a specific situation, issue, or problem in the candidate's ministry and demonstrate the ability to integrate theological resources with the practice of ministry. All work must ordinarily be completed by the end of the

fourth year after matriculation, unless the D.Min. Committee grants an extension.

ADMISSIONS

Admission requires an M.Div. degree or its equivalent. Other requirements and the application process are outlined on page 118.

COLLEGIALITY

Candidates who enroll in a concentration during a particular term remain together for the required courses of the program. Other students are not usually added to the group. These assure a high level of collegiality and trust and facilitate the peer learning which is essential to the program.

THE MASTER OF DIVINITY/MASTER OF SOCIAL WORK (M.Div./M.S.W.)

DUAL DEGREE PROGRAM

To encourage and equip men and women to engage in social work both in and out of the church and to provide opportunities in social work for students who feel a call to practice within a church setting, Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering the Master of Divinity (M.Div.)/Master of Social Work Dual Degree (M.S.W.).

The dual effort enables students to receive both the M.Div. and the M.S.W. in four years of post-baccalaureate study instead of the usual five. Nevertheless, the dual program provides a full course of study in both theology and social work. This is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other, and by developing specialized field placements.

The curriculum of the Graduate School of Social Work encompasses studies in direct clinical practice, community organization, or social administration, certificates in child welfare, gerontology, and for home and school visitors.

Candidates for the dual degree who enter the program through the Seminary will concentrate on theological studies during the first two years. Application should be made to the University of Pittsburgh Graduate School of Social Work during the first term of the second year at the

Seminary. The third and fourth years will be spent predominantly at the School of Social Work. Should a student elect to terminate the dual degree program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to:

University of Pittsburgh
School of Social Work
Office of Admissions
2104 Cathedral of Learning
University of Pittsburgh
Pittsburgh, PA 15260
412-624-6302
sswinfo@pitt.edu

THE MASTER OF DIVINITY/JURIS DOCTOR (M.Div./J.D.)

DUAL DEGREE PROGRAM

In 1983, the School of Law at Duquesne University and Pittsburgh Theological Seminary established a dual degree program leading to the Master of Divinity (M.Div.) and Juris Doctor (J.D.) degrees.

In the Judaeo-Christian tradition the contact is very close between justice and law and the ministry of the people of God. The practice of ministry is frequently intertwined with the administration of law. Graduates of the program are expected to work in a wide array of professional tasks, such as law firms that specialize in serving religious institutions as clients, church boards and agencies, and parish ministries of various kinds.

Due to the nature of the professional requirements of the practice of law and ministry, neither the School of Law nor the Seminary can surrender any of their required courses. However, while separate completion of both degrees would normally take six years, the dual program allows for the completion of both degrees in five years by permitting work done in one institution to count for credit in the other institution. The School of Law may award elective credits not to exceed 19 in the day division and 15 in the evening division for some Seminary courses; the Seminary may award elective credits for courses taken at the School of Law of up to

18 hours. Admission into the program is determined by each institution separately; admission into one institution does not guarantee admission to the other.

Inquiries about the School of Law at Duquesne University should be sent to:

Duquesne University School of Law
600 Forbes Ave.
Pittsburgh, PA 15282
412-396-6300
campion@duq.edu

THE MASTER OF DIVINITY/MASTER OF SCIENCE IN PUBLIC POLICY AND MANAGEMENT (M.Div./M.S.)

DUAL DEGREE PROGRAMS

The School of Urban and Public Affairs (SUPA) at Carnegie Mellon University and Pittsburgh Theological Seminary offer a dual degree program leading to the two degrees of Master of Divinity (M.Div.) and Master of Science in Public Policy and Management (M.S.). Through the recognition by each institution of work performed in the other institution for advanced standing, the program can be completed in four years. Normal completion of each degree program independently would require five years. Admission is determined separately by each institution; admission to one institution does not guarantee admission into the other.

Public Policy and Management is increasingly required for the practice of ministry at all levels. The dual degree program seeks to prepare persons as experts in urban policy and management as well as theology in order to establish a group of specialists ready to serve the church as practitioners and consultants through a combination of expertise.

Inquiries concerning the SUPA part of the program should be directed to:
Carnegie Mellon University
Heinz School of Policy and Management
5000 Forbes Ave.
Pittsburgh, PA 15213
412-268-2164
hznadmit@andrew.cmu.edu

THE DOCTOR OF PHILOSOPHY PROGRAM (PH.D.)

Pittsburgh Theological Seminary participates in the University of Pittsburgh's Cooperative Graduate Program in the Study of Religion. This program draws upon the resources of both institutions and leads to the Ph.D. degree awarded by the University. The current focus of the program is religion in modernity, with opportunities for work in Christianity and several other religions. For information about requirements, course offerings, preliminary and comprehensive examinations, language requirements, etc., consult the University of Pittsburgh's bulletin, Graduate Programs in the Faculty of Arts and Sciences.

Inquiries and applications for admission should be addressed to:
 Department of Religious Studies
 Director of Graduate Studies
 University of Pittsburgh
 2604 Cathedral of Learning
 Pittsburgh, PA 15260
 relgst@pitt.edu
 412-624-5990

COOPERATIVE ARRANGEMENTS

CROSS REGISTRATION AMONG PRESBYTERIAN CHURCH (U.S.A.) THEOLOGICAL INSTITUTIONS

Presbyterian Church (U.S.A.) students enrolled in a master's degree program at Pittsburgh Theological Seminary may register for most courses offered at any of the other theological institutions of the Presbyterian Church (U.S.A.) through the Registrar's Office at Pittsburgh Theological Seminary. Information about cross-registration policy is available from the Registrar.

PITTSBURGH COUNCIL ON HIGHER EDUCATION

The Pittsburgh Council on Higher Education (PCHE) is a cooperative organization composed of Pittsburgh-area colleges, universities, and graduate schools. Participating institutions include Carlow University, Carnegie Mellon University, Chatham College, Community College of Allegheny County, Duquesne University, La Roche College, Pittsburgh

Theological Seminary, Point Park University, Robert Morris University, and the University of Pittsburgh.

The purposes of PCHE are to represent a common voice on a variety of issues; to examine possibilities for cooperation among the member institutions; and, above all, to undertake joint programs which expand education opportunities for students and make the best use of institutional resources. The membership of the Seminary in PCHE benefits students by providing possibilities for cross registration in courses at the graduate level and by initiating programs in specialized areas. Information about cross-registration at PCHE schools is available from the Registrar.

THE AMERICAN SCHOOLS OF ORIENTAL RESEARCH

The Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of their work has been concentrated in Israel, Jordan, Turkey, and Iraq. ASOR coordinates and maintains research institutions in Jerusalem, Amman, and Baghdad.

Since 1924 the Seminary has been an active participant in numerous field projects in cooperation with the American Schools of Oriental Research. Currently, the Zeitah Excavations under the direction of Professor Ron Tappy is an ASOR-affiliated project.

ARSENAL FAMILY AND CHILDREN'S CENTER

The Arsenal Family and Children's Center came into being in 1952 as a result of a Pennsylvania mandate to the Western Psychiatric Institute and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." The Arsenal Family and Children's Center has grown and developed into a unique field laboratory for the disciplined observation of children and families. It thereby contributes to the education and training of students for the ministry and other service-related careers.

CLINICAL PASTORAL EDUCATION

Clinical Pastoral Education brings theological students and ministers into supervised encounter with persons in critical life situations. Out of intense involvement with persons in need and the reaction from peers and supervisors, the students develop new awareness of themselves as persons and of the needs of those to whom ministry is offered. From

theological reflection on specific human situations, new insight and understanding are derived and the student or minister is confronted with his or her own humanity. Within the interdisciplinary team-process of helping persons, they develop skills in interpersonal and interprofessional relationships. Pittsburgh Theological Seminary grants academic credit to students who complete one unit of credit of Clinical Pastoral Education at centers accredited by the Association for Clinical Pastoral Education. The Association for Clinical Pastoral Education accredits a nationwide network of Clinical Pastoral Education Centers and their supervisors. Pittsburgh Theological Seminary is a member of the Association.

THE JEWISH CHAUTAUQUA SOCIETY

The Jewish Chautauqua Society is providing subvention for courses in the regular curriculum that introduce our students to Jewish history, philosophy, and theology. The courses are team-taught in cooperation between a resident rabbi and a member of the Pittsburgh Theological Seminary faculty. The courses sponsored by the Jewish Chautauqua Society greatly enhance the opportunities for Christian-Jewish dialogue on our campus.

METRO-URBAN INSTITUTE (MUI)

The Metro-Urban Institute is a program of religious leadership development for an increasingly metropolitan society. Founded in 1991, MUI combines the theory and practice of collaborative community ministry into a program of urban theological education that prepares students for excellence in any context of ministry, but with particular attention to public realities affecting the urban environment. Trusting in God as revealed through Jesus Christ of the Holy Scriptures, MUI encourages interdisciplinary and interfaith approaches to solving social problems and reconciling human beings to God and to one another. Theological education in this context is both theoretical and practical and seeks to encourage compassionate ministries of justice, service, and advocacy, while promoting systemic change to improve the quality of life especially among those impacted by societal issues and difficulties.

The Institute has become an important resource for those seeking "the welfare of the city" (Jer 29:7) whether or not they actually live in urban areas. An ecumenical network of churches and community groups conducting various types of ministry throughout greater Pittsburgh provide collaborative resources to the educational program of the Institute. A combination of course work, seminars, field education, and

internship opportunities, along with a series of special events, all related to the urban environment, form the educational approach embodied in MUI programming.

The Metro-Urban Institute recognizes the importance of multicultural as well as ecumenical cooperation in enhancing the effectiveness of the Gospel of Jesus Christ especially within the inner city. Through the Institute, the facilities of the Seminary are made available to churches, community agencies, and denominational representatives interested in ecumenical cooperation and educational activities that address urban life. Educational activities are scheduled throughout various sections of the city so that students are actually involved in congregational or community events in a cross-section of urban neighborhood settings. Seeking the peace and prosperity of all, community ministry programs have addressed economic development, education, family life, public health, racial-ethnic relations, and restorative justice issues.

Six primary goals have guided MUI's approach to urban theological education: *networking*—to cooperate with churches, church related agencies, faith based and nonreligious organizations in strengthening the quality of urban life through religious education for public ministry; *education*—to identify the educational needs of clergy, laity, and members of the community at large preparing for church work, Christian witness, and community service (at the undergraduate, graduate, and continuing education levels); *research*—through participatory-action research address issues facing urban churches and faith-based organizations as well as assist in finding resources to enable these organizations to more effectively support high quality public ministries; *practicum*—to provide or help arrange for urban ministry internships and community-based educational experiences that will assist in the development of competent community and religious leaders; *community leadership*—to engage the expertise of exemplary urban religious leaders, practitioners and scholars along with seminary faculty in a collaborative and interdisciplinary approach to urban theological education for public ministry; *partnership*—to assist seminary students, faculty, church leaders, and wider community partners in utilizing the resources of the Seminary to deepen insight into religious issues impacting public life through research on urban ministry.

While Pittsburgh Theological Seminary is a graduate school offering degrees at the master's and doctoral level, through its Metro-Urban Institute the Seminary empowers the urban religious community with opportunities for nontraditional study. Completion of undergraduate education is not a prerequisite for enrollment in certain Metro-Urban

seminars, such as the Christian Leadership Certificate program designed for persons who may not be interested in formal graduate work, but who are desirous of enhancing their ability to do effective ministry. Through MUI's Linkage Education Program, pastors or others who have not completed their undergraduate studies may arrange for transferable academic credit in order to complete undergraduate work at another institution while they participate in special seminars on urban ministry.

GRADUATE PROGRAMS IN CONJUNCTION WITH THE METRO-URBAN INSTITUTE

Studies leading toward the M.Div. or M.A. degree are structured to equip Christian leaders (clergy and laity) with tools of ministry in the multicultural atmosphere of the inner city and surrounding areas. Completion of the bachelor's degree from an accredited college or university is required for admission.

GRADUATE CERTIFICATE IN URBAN MINISTRY AND URBAN-FOCUS GRADUATE STUDENTS

A Graduate Certificate in Urban Ministry may be granted to students in either the M.Div. or the M.A. degree programs. Students seeking the Graduate Certificate in Urban Ministry (or urban-focus graduate students) must

- Attain 18 hours of course work related to urban ministry (including Church and Society: Local) with a grade of B or better in each course of the urban-focus;
- Complete two years of field placement or internship in an approved urban placement;
- Participate in theological reflection seminars with an urban ministry mentor for at least one year; and
- Maintain a 2.5 or above overall QPA.

FIELD EDUCATION PLACEMENTS

One year of field placement is required for the M.Div. degree in the general program. Urban-focus students seeking the graduate certificate in Urban Ministry, however, participate in two years of field placement. Each field placement site has a professional who works with the Seminary in developing the placement and providing supervision.

URBAN INTERNSHIP PLACEMENTS

This arrangement provides supervised experiential learning opportunities for master's level students. Students work in an urban-related context with a church or agency associated with MUI for an academic year (or greater portion thereof).

URBAN MINISTRY MENTORS AND URBAN THEOLOGICAL REFLECTION SEMINARS

Occasionally, the press of social, economic, and spiritual challenges converging with the urban context poses challenges that are experientially different from those facing students in other arenas of ministry. Urban focused graduate students are assigned, therefore, to ministry mentors who assist students in reflecting on both theoretical and practical challenges in ministry related to urban theological education. Ministry mentors are ordained clergy outside the academic setting who are serving in various capacities (pastors, chaplains, educators, community agency personnel, etc.). Mentors meet students at least once per term for Urban Theological Reflection Seminars. Reflection on the student's sense of call, talents for this arena of Christian witness, and the meaning of the academic setting for urban ministry are part of discussions with mentors.

CHRISTIAN LEADERSHIP CERTIFICATE

The Christian Leadership Certificate (CLC) is a non-matriculating program and is open to the public without regard to educational credentials beyond high school. Designed for persons interested in Christian leadership in the local congregation or community; this two-year program of biblically oriented seminars seeks to expand one's knowledge of scriptures, and address issues of importance to urban ministry. Emphasis is on development of a working knowledge of scripture, practical ministry, Christian education, church-based community organizing, and evangelism strategies. Seminars meet once a week. Each student must also complete 180 hours of community volunteer service during their two years of study to receive 18 CLC credit hours in addition to the 18 CLC credit hours earned for seminar study. Upon completion of the 36 CLC credit hours, a Christian Leadership Certificate may be granted. MUI grants are available to assist with CLC seminar cost.

LINKAGE EDUCATION PROGRAM LEADING TO THE BACHELOR'S DEGREE

Because the Seminary offers graduate credits only, students may apply for undergraduate academic credit for any Christian Leadership Seminar through an undergraduate institution (two-year or four-year). In this way, students are able to enroll in introductory theological studies while concurrently working toward completion of their undergraduate degree at another institution. Transferable academic credits may be earned through completion of any of the 18 CLC seminars offered each academic year. These 'Linkage Education Students' are required to complete assigned readings (approximately 300 pages) and receive a satisfactory grade on the seminar competency exam or qualifying project. Linkage Education is especially designed for active pastors or laypersons that

have not completed undergraduate education and desire to further their formal academic preparation; as well as those interested in community ministry and considering enrolling in the Seminary's graduate program of theological studies. Those interested in pursuing linkage education should contact the MUI office for assistance or information regarding possible degree completion opportunities, such as Point Park University or Geneva College.

URBAN INTENSIVE WEEKEND SEMINARS

The Urban Intensive Weekend (UIW) is a three-day conference, scheduled from Thursday through Saturday. The UIW conference offers information to help churches more effectively incorporate and provide faith-based public ministry to their communities. It is designed to expose participants to analysis of a particular public issue in urban ministry through dialogue with scholars, urban practitioners, and local church representatives. Collaboration between faith-based and secular organizations whose mission and values are compatible with Christian community ministry is stressed. Intentionally interdisciplinary, the UIW encourages dialogue among a variety of faith traditions and other areas of community life (business, health, social services, law, government, etc.). Though open to the public, the UIW is part of a course for which students receive graduate-, or undergraduate-level, or continuing education credits.

SPECIAL EVENTS AND LECTURESHIPS

Special events at Pittsburgh Seminary include concerts by the Seminary Choir as well as concerts that bring local and national musicians to the Hicks Auditorium stage for intimate, relaxed performances. A number of special lectures enhance campus life. The major lectureships are:

THE RITCHIE MEMORIAL LECTURESHIP

Established in 1977 by Orland M. Ritchie in memory of the Reverends Charles McKelvey Ritchie, Willard Vedelle Ritchie, and Orland Melville Ritchie in the field of Christian education, this endowment has been used to bring visiting professors such as Hans Kung, C.K. Barrett, Kenneth E. Bailey, Alasdair Heron, Aurel Jivi, Petr Pokorny, Eric Osborn, George Dragas, Noah Dzobo, George Oman, and Bent Flemming Nielsen to lecture and teach courses in our regular curriculum.

THE SCHAFF LECTURES

The Schaff Lectures were established to honor the late David S. Schaff, professor of Church history at Western Theological Seminary for 23

years and co-editor of the *Schaff-Herzog Encyclopedia*. These lectures are held for two days on the Seminary campus and for one day at the First Presbyterian Church in Youngstown, Ohio. Recent Schaff Lecturers have included James Dunn, Barbara Lundblad, James VanderKam, Martin Marty, N.T. Wright, Karen Lebacqz, Nora Tubbs Tisdale, and Philip Clayton.

KELSO LECTURE IN HONOR OF MARTIN LUTHER KING JR.

Congressman Walter Fauntroy, G. Murray Branch, Jeremiah Wright, Cain Felder, Ronald Peters, Jacquelyn Grant, Calvin O. Butts, Gayraud Wilmore, James Costen, Gardner Taylor, Peter Paris, Joseph Roberts, Tony Norman, and Marcia Riggs have been recent speakers who have assisted the Seminary community in celebrating the life of Martin Luther King Jr.

THE W. DON McCLURE LECTURES

Covering topics of World Mission and Evangelism, the W. Don McClure Lectures have been established to honor the missionary who spent 50 years in overseas service before being slain in a Somali guerrilla raid. Lecturers have included Samuel Moffett, Dale Brunner, Kenneth E. Bailey, Don Black, Bishop Festo Kivengere, Peter Beyerhaus, John Samuel Mbiti, Willem A. Bijlefeld, Robert S. Bilheimer, Ronald J. Sider, Andrew Ross, John G. Lorimer, Andrea Pfaff, Lamin Sanneh, Andrea Sterk, John Webster, Michael Nazir-Ali, Ralph Winter, and Peter Phan.

THE J. HUBERT HENDERSON CONFERENCE ON CHURCH AND MINISTRY

This lecture honors the pastor of 35 years at the Wallace Memorial Presbyterian Church of Pittsburgh. Martin Marty, Frederick Buechner, Lewis B. Smedes, Sydney and Robert McAfee Brown, Bruce Larson, Eugene Peterson, Gustavo Gutierrez, Madeleine L'Engle, Letty Russell, Alister E. McGrath, Wayne Muller, Mark Noll, Robert Wuthnow, Kathleen Norris, and William Willimon have been lecturers in the series.

ARCHAEOLOGY LECTURES

One or two archaeological lectures are offered annually by visiting scholars, combined with the opportunity for a guided tour of the Bible Lands Museum on the Seminary campus.

THE ALBRIGHT-DEERING METHODIST LECTURESHIP

The Albright-Deering Methodist Lectures were established in 1999 through individual contributions combined with a very generous gift from Joseph and Gail Deering of Dayton, Ohio, to celebrate Joseph's career

accomplishments and to honor their former pastor, the Rev. Dr. H. Pat Albright. The lectureship is intended to bring outstanding scholars in the Wesleyan tradition to the Pittsburgh Theological Seminary campus. The speakers in this series have been Bishop Peter Weaver, Richard Heitzenrater, Randy Maddox, Thomas Frank, Leslie Griffiths, David Wilkinson, and Kenneth Carder.

CONTINUING EDUCATION

The Continuing Education Office at Pittsburgh Theological Seminary is designed to meet the needs of both clergy and laity. For men and women engaged in professional ministry, a theological degree begins a lifelong process of growth. Experiences in parish life can provide extremely important lessons when brought back to the classroom and shared with colleagues. Updating skills and knowledge under the leadership of Seminary faculty members and visiting professors is valuable to those who seek continued personal and professional growth.

For an increasing number of laity, theological education consists of short-term seminars and conferences. At these events, outstanding leaders introduce new thoughts, exchanges take place between clergy and laity, and old ideas are challenged and reshaped. Each year the Continuing Education program offers a basic core of events, with contemporary topics added in consultation with a dedicated committee of faculty, area clergy, and laity. In addition to these core programs, the Continuing Education Committee strives to include at least one experience in music and worship, theology, Church history, Christian education, spirituality, Church growth, clergy skills, media, current ethical issues, and Bible study in Old and New Testament during a two-year period.

ANNUAL EVENTS

Auditing of regular Seminary courses is a traditional option for clergy to update their knowledge and for laity with a bachelor's degree to gain increased familiarity with a specific theological subject. No academic credit is given for audits. Applications for audit shall be accompanied by a college transcript and be submitted to the Registrar's Office.

At-Your-Site Seminars are given by members of the faculty at your sites. Arrangements may be made through the Continuing Education Office or directly with faculty members.

Independent-Study-in-Residence is an excellent way to use a larger block of time, such as study leave. The Clifford E. Barbour Library is available; the guidance of a faculty member can be arranged; and pleasant overnight rooms are available in the new Calian Residence Hall that opened in January 2003.

The Summer Leadership Conference (formerly the Summer School of Religion), to a large degree underwritten by a local foundation, is held for three days each June on the Seminary campus. A tradition for more than 60 years, this outstanding continuing education experience is provided at a nominal cost to clergy and interested laypersons who wish to grow in their understanding of faith and become better equipped to serve in their home congregations.

Travel-Study Trips are scheduled periodically. Often, pre-trip studies are planned to enhance the experience once the trip is underway. These studies are open to trip participants and other interested individuals.

Interim Ministry Training is offered by the Continuing Education Office in conjunction with the Synod of the Trinity. Offered in two parts of one week each, the program requires approval by a representative of the participant's judicatory prior to enrollment.

Commissioned Lay Pastor Training is offered in a cohort format to lay persons who wish to serve in various forms of ministry in local congregations. The program is offered in cooperation with the Presbyteries of Western Pennsylvania. Coursework fulfills the course requirements of the Book of Order in the PC (U.S.A.).

Continuing Education Courses for Psychologists are offered three to four times per year. Pittsburgh Theological Seminary is approved by the American Psychological Association to offer continuing education credit for psychologists. The Seminary maintains responsibility for the program and its content.

Certification Courses for Christian Educators are offered twice each year. The courses are designed to meet the requirements for certification as an educator in the Presbyterian Church (U.S.A.).

CERTIFICATE IN SPIRITUAL FORMATION

The Certificate in Spiritual Formation program at Pittsburgh Seminary offers an exploration of community grounded spirituality that is rooted in scripture, theology, a history of the tradition, readings in the spiritual classics, prayer and meditation, and in skills for assisting others on a spiritual journey. Initiated by Dr. Ben Johnson at Columbia Theological Seminary, the program includes an immersion experience week, six elective courses, a practicum, and a spiritual pilgrimage. The Certificate is offered in partnership with Columbia (GA) and Austin Theological (TX) Seminaries. Candidates for the certificate have six years to complete the requirements.

The first step in the certificate program is to participate in an immersion week providing opportunities to reflect on one's spiritual journey and to develop resources for helping others on such a journey. Candidates for the certificate must complete 32 units of work including the immersion week, elective courses, practicum, and pilgrimage.

THE CENTER FOR BUSINESS, RELIGION AND PUBLIC LIFE

As an integral part of the Seminary, the Center's mission is to:

- Create dialogue between the business, religious, and professional communities.
- Assist corporate, professional, religious, and education persons, as well as their organizations, to identify, analyze, and address the social issues affecting our culture and our region.
- Explore creative options for complex social issues to enhance the quality of life in our communities.
- Enhance the educational programs of the Seminary with partnerships tailored to theological education.

The Center offers annual symposia to implement its mission. As part of the symposia, national and community leaders invite the audience to discuss contemporary issues. Each program encourages a dialogue reflecting the Center's mission.

The Center strives to provide quality programs representing state-of-the-art issues of national, as well as regional, importance. Following is a list of speakers from the most recent years. Their efforts are appreciated

for contributing to the quality of the Center's programs. They represent expertise in business, religious, and professional areas. Outstanding speakers have included:

Ernest L. Boyer, Carnegie Foundation
Frank Cahouet, CEO, Mellon Bank
Daniel Callahan, The Hastings Center
Stephen L. Carter, Yale University Law School
Jerry Dempsey, CEO, PPG Industries, Inc.
Nancy Dickey, President, Allegheny Medical Society
Clarice J. MartiEdward Randall Jr., CEO, PNC Bank
William F. Roemer, CEO, National City Bank
Thomas E. Starzl, Presbyterian-University Hospital
Frank Tugwell, Heinz Endowments
Sharron Watkins, Enron Whistleblower

WORLD MISSION INITIATIVE

HISTORY

Pittsburgh Theological Seminary has a long history of involvement in preparing men and women for world mission. One of the early professors of the Seminary, Elisha Pope Swift, was also the key leader in the founding of the Western Foreign Missionary Society in 1831 in Pittsburgh.

Through the years, Pittsburgh Seminary has prepared many men and women who have gone out to serve in mission around the world. The Seminary has also prepared national leaders from overseas partner churches. WMI was conceived out of the recognition that the changes sweeping the world and impacting the church necessitate innovative structures to continue the mission of Jesus Christ. Pastors, missionaries, and church leaders met with denominational officials, seminary faculty, and administrators at Pittsburgh Theological Seminary in early 1996 to discuss, pray, and strategize about ways to support the work of local congregations in world mission. From these initial meetings, the World Mission Initiative (WMI) was born.

VISION

World Mission Initiative is a fellowship of Presbyterians dedicated to:

- developing mission vision.
- nurturing missionary vocation.
- cultivating missional congregations.

WMI exists to help Presbyterians understand how God is at work in the world and how they can share in that work. WMI seeks to light a fire for mission in the Seminary and the whole church.

WORK

WMI organizes cross-cultural mission trips and internships to expose students to the globalization of the Church's ministry and God's call to world missionary vocations. All students are urged to participate in one of these cross-cultural experiences as an integral part of their seminary training. To encourage students, WMI offers scholarship help to make the mission experiences affordable. Students have had cross-cultural experiences in Germany, Kenya, Malawi, Mozambique, Turkey, Ghana, Mexico, Guatemala, Singapore, China, Cambodia, Vietnam, Egypt, Senegal, Korea, Russia, Myanmar, Italy, and Haiti.

WMI has adopted an Unreached People Group to deepen the opportunities that students have for mission involvement. This is a commitment to do whatever is needed to help establish an indigenous church among the specific population group, including organizing prayer teams, learning as much as possible about the group, networking with others, and sending out mission teams at least once a year. A student group, the Great Commission Team, takes the leadership in shaping this outreach.

MISSION COURSES OFFERED

Specific mission courses are described in the section Studies in Church and Ministry under the Ecumenics. Students often complete an independent study in conjunction with a cross-cultural mission trip.

PARTNERSHIPS

World Mission Initiative is strategically connected to Pittsburgh Theological Seminary in order to support the Seminary in global mission involvement. WMI has forged a formal partnership with New Wilmington Mission Conference to blend each organization's unique contribution and mobilize youth, students, pastors, and church leaders for global mission. The World Mission program unit of the Presbyterian Church (U.S.A.) has joined in support, in order to encourage this partnership as a model for regional mission advocacy.

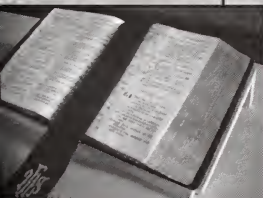
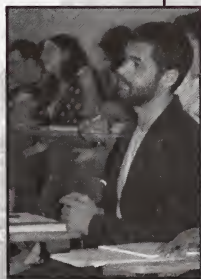
SUMMER YOUTH INSTITUTE

The Summer Youth Institute (SYI) provides young people a Christian community where they are challenged to move beyond their comfort zone in order to grow in faith, engage in academic theological study, explore ministry as a vocation, and learn about Pittsburgh Theological Seminary. SYI fosters intelligent, theologically informed leadership, provides skill training, encourages faith formation, and launches young people into service in the church and the world.

Since the program's inception in 1997, more than 315 young people around the country have participated in SYI. The initial phase of the program begins on campus during two weeks of July, when rising high school seniors engage in study with PTS faculty through Bible study, elective classes, and plenary sessions. Seminararians lead youth in daily small-group discussions to reflect theologically on topics and events of the day. The community worships together and plays together in activities ranging from ultimate Frisbee on the front lawn to a day at a Pirates game. Intentional follow-up takes place with SYI alums after their time on campus. Contact is maintained through the Internet, newsletters, and visits to their campuses and churches. Two and a half years later, the alums are invited to return to campus for a reunion to renew friendships, attend classes, and once again study with Seminary faculty.

Each year a select number of SYI alums return in July to serve as interns and engage in the practice of ministry. SYI also provides an opportunity for PTS students to gain experience working with youth from across the country.

Course Descriptions



COURSE DESCRIPTIONS

CURRICULUM DIVISIONS

Studies in Bible and Biblical Languages

Studies in Church History

Studies in Systematic Theology

Studies in Philosophy of Religion

Studies in Church and Ministry

Master of Sacred Theology Program

Doctor of Ministry

Parish Focus

Reformed Focus

Reformed Christian Spirituality Focus

Pastoral Theology Focus: Vocation, Practice and Renewal

Urban Focus

Eastern Christian Focus

All courses are for three academic credits unless otherwise noted.

STUDIES IN BIBLE AND BIBLICAL LANGUAGES

“Your word is a lamp to my feet and a light to my path” (Ps 119:105). The Word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church’s ministry to the world, and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the beginning of the 21st century, when alienation of individuals, races, classes, and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The intention of the courses offered is to engage students in Old and New Testament research in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to undertake ministry, and constantly relate their own study of the Scriptures to all facets of the Christian life.

Master of Divinity program students will survey the literature of the Old and New Testaments as well as explore the settings and influences of the biblical world by means of four core courses, two in each Testament, and an elective in Biblical Theology.

The curriculum also calls for serious consideration of the Bible in terms of study in the original languages. Therefore, Hebrew or Greek is required for two terms in the junior year and is immediately followed by a third term exegetical course in the corresponding Testament. A similar sequence in the other language can be elected in the summer, or the second or third year. As for further elective opportunities, there are advanced exegetical offerings along with courses in the areas of the intertestamental period, archaeology, Near Eastern languages, biblical theology and ethics, hermeneutics, critical studies, and the like.

New discoveries, which directly affect our understandings of the Bible, continue to be announced with startling frequency. Pittsburgh Seminary has a rich heritage of excellence in the area of biblical studies, and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.

REQUIRED COURSES IN BIBLE**OT01 Historical Books of the Old Testament**

An introduction to Genesis through 2 Kings, intended to acquaint students with the basic content of the Old Testament, methods of Old Testament research, and both the history and present state of Old Testament studies. The teaching method will incorporate texts, archaeology, anthropology, and theology in support of a holistic approach to the study of Scripture.

Term I 2007-2008 Tappy

Term II 2008-2009 Tappy

OT02 Prophets and Psalms

The natures of prophesy in ancient Israel and its background in the cultures of the ancient Near East. Special attention is given to the theology of prophetic books, and to the genres of the prophetic oracles and the methods, which may be employed for their interpretation. An introduction to the Psalms, as the product of Israel's cultic life, completes the course.

Term II 2007-2008 Tuell

Term II 2008-2009 Creach

NT01 The Gospels, Acts, and Johannine Epistles

An introduction to the five books of the New Testament that can be classified as ancient biography or history: the Gospels and Acts. Special attention is given to the theological portraits of Jesus in the Gospels and the methods used in critical study of the Gospels (literary, tradition, and socio-historical analysis). The Johannine Epistles are discussed in connection with the Gospel of John.

Term II 2007-2008 Allison (Day)

Term II 2007-2008 Humphrey (Evening)

Term II 2008-2009 Allison

NT02 New Testament Letters

An introduction to those books of the New Testament classified as letters: Pauline and General Epistles (minus the Johannine Epistles), Hebrews and Revelation (which combines the genres of letter and apocalypse). Special attention is given to the life and theology of Paul, the methods employed in critical study of ancient letters (historical context and literary structure), and issues pertaining to pseudepigraphy.

Term III 2007-2008	Humphrey
Term II 2008-2009	Gagnon (Evening)
Term III 2008-2009	Gagnon (Day)

BIBLICAL LANGUAGE

OT03 Hebrew

This course is designed to lead to an appreciation and competent use of Hebrew as one of the languages of biblical revelation, and to expose the student to the ancient world view expressed, by means of this language, in the Hebrew Bible. The student will learn the Hebrew alphabet, vowel signs, and pronunciation of Hebrew words. By class drill, individual work, and translation of specific texts from the Hebrew Bible, he or she will also begin to gain knowledge of basic Hebrew vocabulary, grammar, and syntax.

Summer 2007	Bowden
Term I 2007-2008	Creach
Term I 2007-2008	Durlesser
Summer 2008	Durlesser
Term I 2008-2009	Tappy
Term I 2008-2009	Bowden

OT04 Hebrew

This course in Hebrew language continues the work done in OT03. Elements of Hebrew grammar not covered in OT03 (mainly verbal patterns) will be treated in OT04.

Prerequisite: Grade of C- or better in OT03

Summer 2007	Bowden
Term II 2007-2008	Creach
Term II 2007-2008	Durlesser
Summer 2008	Durlesser
Term II 2008-2009	Tappy
Term II 2008-2009	Bowden

OT05 Old Testament Exegesis

This course will endeavor to engage students in research into the Hebrew Bible in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to understand and apply the biblical text in ministry, and relate their own study of the Scriptures to all facets of the Christian life.

Prerequisite: Grade of C- or better in OT04

Term I 2007-2008	Tuell
Term III 2007-2008	Creach
Term III 2007-2008	Durlessen
Term I 2008-2009	Durlessen
Term III 2008-2009	Creach
Term III 2008-2009	Bowden

NT03 New Testament Greek

An introductory course designed to lead to a competent use of New Testament Greek. Through a combination of deductive and inductive methods, students will learn the basic structure of Greek and will do some reading from the New Testament.

Summer 2007	Allison
Term I 2007-2008	Davison
Term I 2007-2008	Bowden
Summer 2008	Allison
Term I 2008-2009	Davison
Term I 2008-2009	Gagnon

NT04 New Testament Greek

This course is a continuation of NT03. Students will acquire a minimum level of competence in the Greek language as a foundation for New Testament Exegesis (NT05).

Prerequisite: Grade of C- or better in NT03

Summer 2007	Allison
Term II 2007-2008	Davison
Term II 2007-2008	Bowden
Summer 2008	Allison
Term II 2008-2009	Davison
Term II 2008-2009	Gagnon

NT05 New Testament Exegesis

This course continues the study of New Testament Greek (vocabulary, grammar, reading) already begun in NT03 and NT04 and combines it with an introduction to the methodology of exegesis. Passages will be selected from both the Gospels and Paul to provide practical illustrations of how to exegete the New Testament.

Prerequisite: Grade of C- or better in NT04

Term I 2007-2008	Allison
Term III 2007-2008	Davison
Term III 2007-2008	Bowden
Term I 2008-2009	Allison
Term III 2008-2009	Davison
Term III 2008-2009	Gagnon

ELECTIVE COURSES IN BIBLE

BI02 Biblical Theology

Biblical Theology identifies basic themes which appear in both Old and New Testaments. The course aims at the theological integration of previous work done in Old and New Testament. It also seeks to address the question of the impact of the biblical themes on the contemporary life, faith, and practice of the church.

Prerequisites: Seniors only

NT03, NT04 and NT05 *or* OT03, OT04 and OT05
NT01 *or* NT02 and OT01 *or* OT02

Term II 2008-2009 Allison

BI05 Hermeneutics and the History of Interpretation

An examination of a series of important theological topics in terms of their biblical origin and history of interpretation, with a view toward offering credible contemporary interpretation. The subjects include: the second coming; idols and icons; the descent into hell; death and anthropology; heaven; Sabbath; the last judgment; and the nature of God.

Prerequisites: An OT introduction, an NT introduction, TH01, and NT05

Term III 2007-2008 Allison

BI20 God and God's People

Exodus and Romans will be read selectively, asking first of Exodus, "What does this book say about God?," then turning to Romans as an account of what has gone wrong with us, what God has done about it, and what the life of the new people of God should be like. Students will keep a journal, recording their reflections on assigned questions and

46 Course Descriptions

readings for each week's work. The journals will be graded at midterm and at the end of the course.

Term II 2008-2009 Gowan

BI40 Violence in the Bible

This course explores the many dimensions of violence in the Bible. The course considers the portrait of God (apparently) acting violently and destructively, the (seeming) divine approval or sanction of violent acts, and accounts of venerated figures acting violently. The course has two primary objectives: to develop students' ability to interpret texts that seem to promote violence (which includes an ability to articulate a theological position on the relationship between Old and New Testaments); and to help students articulate a biblical position on violence as it relates to Christian life.

Term I 2007-2008 Allison and Creach

BI15 Theodicy and Biblical Books

During this course students will read Job, 4 Ezra, and Romans as books of theodicy, that is, writings concerned for the justice of God and the defense of God's own righteousness. The presence of this theme in three books of disparate genre (wisdom, apocalypse, and epistle) and context (Hebrew Bible, second temple Judaism, and earliest Christianity) highlights theodicy as a significant theme in the Jewish and Christian traditions.

Prerequisites: Greek and NT01 *or* NT02

Term I 2007-2008 Humphrey

ELECTIVE COURSES IN OLD TESTAMENT

OT16 Daniel

A study of the book of Daniel as "exile literature" and as persecution literature, with attention given to Daniel's place in the development of apocalyptic.

Term II 2007-2008 Tuell

OT18 Psalms

The course intends to provide familiarity with the entire book of Psalms, including its arrangement, and to impart an awareness of the ways the

Psalter has been used in the church's theology and worship. It will present historical, sociological, and theological aspects of the Psalms and will assist the process of claiming the Psalms as personal praises, prayers, and professions of faith.

Term I 2008-2009 Creach

OT23 The History of Religions in Early Israel

This course explores the relationship between the emergent Israelite faith in the early Iron Age and the cultural context in which the new nation developed. Readings will focus on the archaic poems and earliest narrative sources in the Old Testament. Students will also read several major Canaanite texts (in translation). A comparative study will highlight points of both continuity and discontinuity between Hebrew and Canaanite views of the creation, structure, and rule over the cosmos, the place of theophany, the function and background of covenant, the rise of human institutions such as the priesthood and kingship, and the use of liturgy in worship.

Prerequisite: OT01 *or* OT02

Term II 2007-2008 Tappy (Evening)

OT25 Joshua and Judges

Historical, literary, and theological study. Of special importance is the role of these writings within the larger literary complexes of the former prophets and the deuteronomic history. Issues such as the scriptural authority of texts that advocate violence and genocide will be considered. The chief goal is the appropriation of the material for the life of the church.

Term III 2008-2009 Creach

OT28 Biblical Archaeology

An introduction to the archaeology of ancient Israel during the biblical period and to ways in which the discipline can contribute to biblical studies. The course will emphasize how archaeology has increased understanding of daily life in biblical times and advanced the knowledge of biblical history. Problems of historiography, various models of interpreting material culture, and the relationship between archaeological data and the biblical texts will receive attention.

Term III 2007-2008 Tappy

OT29 Archeology of Syria/Palestine

This course provides a chronological survey of empirical evidence recovered from cultures that flourished in the Near East during both prehistorical and historical periods. Lecture topics range from the transition from Neanderthals to *Homo sapiens* to the formation and history of Iron Age state kingdoms such as Israel, Moab, and Edom. Students will analyze material culture against a backdrop of such themes as society, environment, economy, and religion, and will consider the different ethnic and cultural perspectives.

Prerequisite: OT01 *or* OT02

Term II 2007-2008 Tappy

OT32 Ezekiel

This course will interpret the theology of the book of Ezekiel against the background of the fall of Jerusalem in 587 B.C. and the beginnings of the experience of exile in Babylonia. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course.

Term I 2007-2008 Tuell

OT33 Ancient Texts Related to the Old Testament

A study of extra-Biblical texts which have thrown light on the Bible; including the early cuneiform tablets of Ebla, Mari, and Nuzi, the Ugaritic literature, Hebrew inscriptions such as Siloam inscription and the Samaria, Lachish, and Arad ostraca, and Egyptian literature relating to the Old Testament. For those who have knowledge of Hebrew, there will be an opportunity to read some of the Hebrew texts. The work of priests, the wise, and prophets in Israel will be studied as a basis for reflection on Christian ministry in our own time.

Prerequisite: OT03, OT04, and OT05

Term III 2008-2009 Tappy

OT35 Ministry in the Old Testament: Priest, Sage, and Prophet

The work of priests, the wise, and prophets in Israel will be studied as a basis for reflection on Christian ministry today.

Term II 2007-2008 Gowan

OT40 Hebrew Reading

Supervised reading of selected Old Testament passages. (One Credit Course)

Prerequisite: OT03 and OT04

Term I 2007-2008 Creach

Term II 2007-2008 Creach

Term III 2007-2008 Creach

Term I 2008-2009 Tuell

Term II 2008-2009 Tuell

Term III 2008-2009 Tuell

OT46 Wisdom Literature

A study of selected texts from Proverbs, Job, and Ecclesiastes with emphasis on the way Wisdom deals with questions concerning justice and the relationship between God and human beings.

Term I 2008-2009 Tuell

OT47 Genesis

A study of our first book in the Scriptures, noting the distinctiveness of its two main parts, the primeval history (chapters 1-11) and the ancestral history (chapters 12-50). Both focused attention on certain pericopae and broader perspective on themes and movements in the book as a whole will be included. Theological, literary, historical, and gender concerns raised by the book will be considered.

Term III 2007-2008 Tuell (Evening)

OT50 Field Archaeology Practicum

This course is taught on location at a Seminary-sponsored excavation in Israel or Jordan. During the day, the methods and techniques used by archaeologists to reconstruct ancient cultures and history are examined by participating in the actual excavation of a particular site. In the evening, lectures by professional staff members and other established scholars address various topics in the fields of archaeology, history, and geography in relation to the biblical text. In addition, students are introduced to the geography of the land of the Bible through a series of field trips.

Summer 2007 Tappy

Summer 2008 Tappy

OT53 Creation

This course will consider the role played by Israel's creation faith in its religious traditions, the mythic background against which that faith must be viewed, and the implications of the idea of creation for contemporary life and faith. In the first six weeks of the term, students will read the biblical creation texts from the opening chapters of Genesis, as well as from the Psalms, prophets, and wisdom literature, considering these texts against the backdrop of ancient Near Eastern creation myth. The last four weeks of the course will consider the relationship between the theological concept of creation and the scientific study of origins.

Term III 2008-2009 Tuell

ELECTIVE COURSES IN NEW TESTAMENT

NT10 Non-Canonical Jewish and Christian Texts

This course takes the place of the usual Greek reading course. Each week students will read a non-canonical text or a portion thereof in English and translate a few lines of Greek. (One credit course)

Prerequisites: NT03 and NT04, and NT01 *or* NT02.

Term I 2008-2009 Allison

Term II 2008-2009 Allison

Term III 2008-2009 Allison

NT18 II Corinthians

This course will engage in a careful study of the gospel, emphasizing its backgrounds, narrative techniques and structure, and theological concerns. The fourth gospel will also be seen in relation and contrast to the synoptics, while exploring its importance for the formative theology of the early Church. Attention will also be paid to the specific demands this book makes of today's preacher. Greek is not required, but will be very helpful.

Prerequisite: One of NT01, NT02, OT01 *or* OT02

Term II 2007-2008 Humphrey

NT40 Greek Reading

Supervised reading of selected New Testament or Septuagint passages. (One Credit Course)

Prerequisite: NT03 and NT04

Term I 2007-2008 Allison

Term II 2007-2008 Allison

Term III 2007-2008 Allison

NT46 Quest for the Historical Jesus

This course is designed to familiarize students with the issues generated by a critical reading of the canonical gospels and to acquaint them with the history of modern scholarship on the historical Jesus. It will also address the theological meaning, if any, of the modern quest.

Term II 2007-2008 Allison

STUDIES IN CHURCH HISTORY

The aim in teaching Church History is to help the student understand the history of the Church and its thought in the context of the 20th century. The study of history is the study of roots, whether dealing with the history of a nation, a race, or an idea. Christianity is firmly grounded in history. Its story is the account of the effect the events of Christian history have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation and the history of the Church itself as the attempt of Christians to live in response to those events.

Two kinds of interaction are important for understanding the Church today. First, there has always been a dialogue between the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church's history, the student will need to understand that history in the broad outline and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers within the core curriculum introductory courses, which survey the history of the Church from the sub-apostolic age to the modern era. Further courses at an advanced level in both institutional Church history and the history of doctrine are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be permitted to waive introductory courses and move directly to more specialized study.

REQUIRED COURSES IN CHURCH HISTORY

CH01 Historical Studies I

This course deals with the background and development of the Christian Church, its life and thought, from the sub-apostolic age through the Middle Ages (c. A.D. 100-1500.)

Term I 2007-2008	Sunquist (Day)
Term I 2007-2008	Wilson (Evening)
Term I 2008-2009	Partee

CH02 Historical Studies II

A survey of the Renaissance, the Reformations of the 16th century, and their results (c. A.D. 1350-1650).

Term II 2007-2008	Wilson (Day)
Term II 2007-2008	Sunquist (Evening)
Term II 2008-2009	Partee

CH03 Historical Studies III

Survey of Church history and modern Christian thought from the 17th through the early 20th century. When taught by Sunquist the course has a global perspective.

Term III 2007-2008	Partee (Day)
Term III 2007-2008	Wilson (Evening)
Term III 2008-2009	Wilson

ELECTIVE COURSES IN CHURCH HISTORY

CH10 History of the Presbyterian Church

History of the Presbyterian Church (U.S.A.) and the Reformed Tradition since the Reformation. Special attention will be given to a historical introduction to the post-Reformation confessions and the history of the Church in the United States.

Term III 2007-2008	Wilson
--------------------	--------

CH15 Aquinas & Dante

This course explores the relation of the great theologian, Thomas Aquinas, and the great poet, Dante Alighieri, in terms of theological insight, imaginative expression, and pastoral identity.

Term II 2008-2009	Partee and Barnes
-------------------	-------------------

CH16 Calvin's Institutes

A study of Books I and III concerning the knowledge of God the Creator and the Christian life.

Term III 2008-2009 Partee

CH28 Creeds of Christendom

This course considers the historical development and meaning of ecumenical and confessional statements of faith with special attention to those of the Reformed Tradition.

Term III 2008-2009 Partee

CH32 Roman Catholicism/Trent to Vatican II

This course is a survey of modern Roman Catholic history with concentration on the significance of Vatican II for Roman Catholic theology and worship, including their significance for Protestantism. Current trends in Roman Catholic theology will also be considered.

Term III 2008-2009 Wilson

CH36 Religious Thought of the Enlightenment

This course features readings in the most prominent religious thinkers and theologians of Enlightenment in the 18th century. The focus is on literature that is of continuing significance for theology, e.g., Immanuel Kant's *Religion Within the Limits of Reason Alone*, which is not only important for modern theology's view of metaphysics but is also rather typical of a certain understanding of religion in modern scientific thought. Other points of historical significance, e.g., common sense, skepticism, the theology of subjective "feeling," and the end of witch persecution are considered.

Term II 2007-2008 Wilson

CH37 Religious Thought of the 19th Century

The course offers an in-depth study of selected major figures, e.g., Schleiermacher, Hegel, Strauss, Ritschl, Harnack. Since much depends on the availability of literature, the exact focus of the course is determined at the time the announcement of the course is posted.

Term I 2008-2009 Wilson

CH42 History of Methodism

This course is designed to assist United Methodist students in understanding their denominational heritage within the context of historic Christianity—the life and times of John Wesley, early English Methodism, and American Methodism to the present, history of Black Methodists, the Evangelical United Brethren Church, and the formation of The United Methodist Church. Required of United Methodist students for ordination as deacon or elder and for probationary and full conference membership.

Term I 2008-2009 Tutwiler

CH44 Pietism

History and spirituality of the “classical” period of Pietism from its beginnings in the early 17th century, through the mid-18th century. Pietism believed that only through the spirituality of the pious could the unity of the church be a reality; it was the first major ecumenical force in post-Reformation Protestantism. It was also Protestantism’s first truly missionary movement. The course will explore the way it affected the institutional life of the church (e.g. the prayer group). Both “church” Pietism and “radical” Pietism will be considered.

Term II 2008-2009 Wilson

CH61 African Christianity

African Christianity is very closely related to many streams of Christianity in North America, the Caribbean, and Latin America. African Christianity, although indebted to much of the missionary work of early periods, is very much an African religion; not a western religion in African soil. Because of America’s close association with Africa through slavery, it is important to understand Africa not just as the place where slaves were removed, but as a diverse continent where Christianity has thrived and even challenges the Western forms of Christianity today.

Prerequisite: CH03

Term I 2007-2008 Sunquist (Evening)

CH64 Reformed Dogmatics

This course considers the historical development and meaning of ecumenical and confessional statements of faith with special attention to those of the Reformed Tradition.

Term I 2008-2009 Partee and Purves

STUDIES IN SYSTEMATIC THEOLOGY

Systematic Theology is the study of the meaning and implications of the Christian faith as present in the doctrinal formulations of the historic and contemporary witness of the Church. Based in the normative authority of the biblical writings as they inform the Gospel of Jesus Christ, Systematic Theology attempts to explicate rationally and structure in a consistent interrelationship the thematic content of the Word of God in Scripture. The Church has always recognized this task as crucial to its ministry of proclamation and reconciliation. Systematic Theology studies those significant thinkers of the past and present whose service as theologians the Church has embraced. Yet, it takes seriously the world today. The final aim of the study of Systematic Theology is to engage in independent and responsible theological thinking within the practice of ministry. To meet this challenge, the great theologians of the past are read not only to gain familiarity with this rich heritage, but also to learn how doctrinal formulations have resulted from the ways in which particular theologians structured their systems.

Pursuant to this task, Systematic Theology attends (1) to the investigation of problems of theological method; (2) to basic questions such as the foundation and source of authority, the reference and function of theological language, the interaction of freedom and determinism; (3) to thematic issues of contemporary life as these focus theological concerns relevant to ministry within the American cultural milieu.

The curriculum requires three courses in Systematic Theology. These courses cover Introduction to Systematic Theology, Christology and Soteriology, and the Church and the Sacraments. Electives are available in the work of individual theologians, in specific areas of doctrine, in contemporary "schools" of theological method (Process, Liberation), and in the history and development of theology in the 19th and 20th centuries.

REQUIRED COURSES IN SYSTEMATIC THEOLOGY

TH01 Introduction to Systematic Theology

This course introduces students to the field of theology by considering the place of scripture, tradition, experience, and reason as components of the method of theology. The course then focuses on the doctrine of God, centered on the idea of God as triune, and on the doctrine of creation.

Term III 2007-2008 Cole-Turner (Day & Evening)

Term III 2008-2009 Staff

TH02 Christology

An exploration of the church's faith in Jesus Christ as Lord and Savior. Students will explore the theological significance of Jesus' incarnation, ministry, crucifixion, and resurrection, in relation to issues of sin, salvation, sanctification, and service. The course will draw on classical resources, as well as contemporary critiques and reformulations of the Church's traditions.

Prerequisite: TH01

Term II 2007-2008	Burgess
Term II 2008-2009	Staff (Evening)

TH03 Church and Sacraments

A study of the nature of the Church. Attention will be devoted to discussing social forces redefining the church in North America today, and to developing a theological vision for the church for the 21st century. Issues of worship and sacraments, as well as unity and diversity in church life, will be explored.

Prerequisite: TH01

Term I 2007-2008	Burgess
Term I 2008-2009	Burgess

ELECTIVE COURSES IN SYSTEMATIC THEOLOGY

TH15 Doctrine of the Trinity

This course briefly re-visits the development of Nicene theology and then moves to a critical examination of current proposals in the doctrine of the Trinity, beginning with Jurgen Moltmann and others.

Prerequisite: TH01

Term II 2007-2008	Cole-Turner
-------------------	-------------

TH20 Paul Tillich

A study of Tillich's approach to systematic theology with an emphasis on both his method and the content of his thought. The course will focus on the way in which Tillich presents traditional Christian doctrines.

Prerequisite: TH01

Term I 2008-2009	Wilson
------------------	--------

TH44/ET44 Theology and Ethics of Karl Barth

A study of the theology and ethics of Karl Barth focusing on his significance for the church today. Students will acquire a general overview of Barth's theology and ethics, especially through the *Church Dogmatics*, but also in selected essays. The course will run over three terms, one credit per term.

Prerequisite: TH01

Term I 2008-2009 Burgess

Term II 2008-2009 Burgess

Term III 2008-2009 Burgess

TH49 United Methodist Doctrine

An introduction to the theology of John Wesley, a consideration of theological transitions, and an examination of contributions by important 20th century and current Methodist theologians to the major doctrines of the Christian faith. Required of United Methodist students for ordination as deacon or elder and for probationary and full conference membership.

Prerequisite: TH01

Term I 2007-2008 Tutwiler

TH56 Theological Perspectives on Scripture

Why do Christians read the Bible? What kind of book is Scripture, and how should it inform our theology, ethics, and worship? This course will develop a theology of the Word of God, examining historical and contemporary understandings of the character of Scripture, its authority, and its interpretation. The course will also examine practical strategies for richer use of Scripture in the Church's life today.

Prerequisite: TH01

Term II 2008-2009 Burgess (Evening)

TH66 Judaism, Christianity, Islam

This course will focus on the theological commonalities and differences among Christianity, Judaism, and Islam, the three major monotheistic religions, all of which claim Abraham as their ancestor. Through these explorations, students will also come to a deeper understanding of Christian responses to religious pluralism. Particular emphasis will fall on questions of evangelization, the phenomenon of religious

fundamentalism, and what makes Christ unique among the world's religions.

Prerequisite: TH01

Term III 2007-2008 Burgess

TH71 Readings in the Doctrine of the Holy Spirit

The doctrine of the Holy Spirit, though often neglected, is central to Christian theology and living. This course surveys biblical and traditional theology, along with recent Pentecostal proposals, in an effort to understand this doctrine more fully.

Prerequisite: TH01 *or* permission of the instructor.

Term I 2007-2008 Cole-Turner

STUDIES IN THE PHILOSOPHY OF RELIGION

Philosophical traditions are utilized in world religions in providing conceptual clarity to religious concepts as well as substantive contributions to the meaning of religion. Philosophical insights often arise from theological grounds and religious communities. The meaning of the word theology itself depends upon philosophical construction and clarification.

Philosophy and theology have long been intertwined as in the Platonism of the Patristic era; the Aristotelianism of the Scholastic; Cartesianism, Kantianism, and Hegelianism in the modern period; and even more recently the theological use of pragmatism, existentialism, analytical philosophy, process thought, and phenomenology. Thus it is essential for theologians to know not only the history of Christian interpretations of the relation of philosophy and theology, but also to recognize the multiplicity of current interpretations ranging from the explicit or tacit affirmation of the theological use of philosophy as necessary and proper, through a great variety of intermediate positions, to the rejection of philosophy.

The term "Christian philosophy" has sometimes been used as equivalent to Christian theology. Likewise, the philosophy of religion has referred to those theological truths that can be understood by human reason alone and without divine revelation. The former is also designated as natural theology in distinction from revealed theology.

The definition and range of the philosophy of religion is an important part of its study. Topics often include the relation between reason and revelation, nature and grace, the holy and the secular, the problem of evil, the rational proofs of God, and the relationship among world religions.

ELECTIVE COURSES IN THE PHILOSOPHY OF RELIGION

PR10 Understanding Critical Theory and the Postmodern Critique in Relation to Faith and Belief

This is an introductory course to postmodern theory as a challenge to modern theory, which contains both promising new perspectives and problematical aspects. Students will seek to understand the terms postmodern, postmodernity, critical theory, and read various postmodern theorists. What warrants the term postmodern and how might students think about concepts of faith, practice and belief in relation to critical theory? The intent is neither to be an apologist and celebrant of the discourse of the postmodern nor shall the course be merely dismissive. A climate of openness to challenges and critiques alongside tendencies to dismiss the postmodern will be important as part of dialogue.

Term I 2007-2008 Kendall

STUDIES IN CHURCH AND MINISTRY

The purpose of study in the Church and Ministry field is to bring theory to bear upon the practice of Christian faith. Ministry means service with and for others. Students and professors in this area inquire into how Christian theory and practice can be united in ministry to the Church and through the Church to the world. Consequently, the Church and Ministry field is engaged in the critical study of the professional ministry, the institutional Church, and contemporary society so that students may be adequately prepared for future ministry.

Ministry by both professionals and laity in the Church requires knowledge and skills pertinent to social strategies, life styles, language patterns, counseling techniques, educational models, and administrative systems appropriate to the Gospel in today's world. To this end, a wide variety of courses is offered in administration, church and society, ecumenics, education, ethics, evangelism and missions, homiletics, pastoral care, sociology of religion, and worship and church music. In other areas of study there will be an emphasis on the social context of ministry. For

example, professors of Systematic Theology give attention to the social dimensions of Christian faith as examined by liberation theology. There are biblical courses that stress the social milieu of ancient Israel and the application of biblical ethics to modern society. Courses dealing with moral education and women in society are offered regularly. Special interest in business values under girds the Seminary's commitment to providing leadership in this area for the business community of Pittsburgh. The Seminary's urban setting provides an outstanding locus for the study of church, society, and ethical concerns.

REQUIRED COURSES IN CHURCH AND MINISTRY

PD02 Spiritual Formation

Through lectures, assigned readings, a retreat, daily spiritual discipline, and journaling, students will be assisted in the practices of faith that are foundational to Christian community and the practice of ministry. Students will be introduced to the context, content, and spiritual practices of various periods in Church history that have special significance for today including the work of the sections, in which students will be encouraged to share their continuing exploration of vocation, faith practices, and gifts for spiritual leadership in ministry.

Term I 2007-2008	Barnes (Day)
Term I 2007-2008	Robbins (Evening)
Term I 2008-2009	Barnes

MS02 Theological Reflection on Ministry

This course is required for students involved in Field Education and utilizes the Field Education experience as a focus for consideration of the integration of theological and biblical disciplines in parish and other ministry settings. Seminars meet for 75 minutes each week throughout the academic year for an accumulated credit of three hours.

Offered each term 2007-2008 and 2008-2009 Staff

CS01 Church and Society: Local

Dialogue concerning American Christian traditions from a "bottom-up" vs. top-down" socioeconomic perspective and their impact upon urban life and vice versa. Examination of several public issues and challenges to the church within the United States from an urban perspective utilizing Howard Thurman's theological framework as a starting point.

Term III 2007-2008	Peters (Day and Evening)
Term III 2008-2009	Peters

ET01 Introduction to Ethics

An introduction to the theological and philosophical issues in contemporary Christian social thought. This course will focus on the ethics of love and justice, the Ten Commandments, and case studies.

Term I 2007-2008	Hainsworth
Term I 2008-2009	Hainsworth (Day)
Term I 2008-2009	Hainsworth (Evening)

MI02 Missiology

This is an introductory course to the study of Christian mission. The course is built around biblical and theological considerations, the spirituality of mission, and the practice of mission of the local church. By the end of the course each student will be able to express his/her own theology of mission for the church. This course ordinarily includes a mission trip between Terms II and III. But, if the student wishes, an exam may be substituted for the trip.

Term II 2007-2008	Sunquist
Term II 2008-2009	Sunquist

PS01 Pastoral Studies: Education

In this segment of the Pastoral Studies sequence, students study the many aspects and possibilities of education programming in churches. Correlation with educational responsibilities in supervised Field Education adds focus to each student's development of his or her own philosophy of education and requisite skills.

Term I 2007-2008	Jackson/Son
Term I 2008-2009	Son

PS02 Pastoral Studies: Pastoral Care

Concurrent field experience provides a practical framework for the study of pastoral care. Students are introduced to pastoral theology as it has developed in the history of the Church and as it shapes pastoral practice today. Attention is given also to the practice of pastoral care in different settings and situations.

Term II 2007-2008	Barnes
Term II 2008-2009	Purves

PS03 Pastoral Studies: Homiletics

This course in the pastoral studies sequence provides an introduction to preaching as a responsibility of ministers. Attention is given to the theological basis of preaching, exegesis for preaching, hermeneutics, and to crafting sermons for particular people so that they can hear the Word through mere human words. Each student prepares and preaches sermons as well as develops a theology of preaching as part of this beginning preparation for a lifelong preaching ministry.

Term III 2007-2008 Stricklen/Chapple

Term III 2008-2009 Stricklen/Chapple

ELECTIVE COURSES IN EDUCATION**ED10 Christian Education and Human Development**

This course will examine the dynamics of human development and transformation for psychological, theological, and educational perspectives. The process of human development is an on-going dynamic process, thus cannot be adequately understood in a still-lie description. The student will be introduced to various theoretical perspectives on human development such as Piaget, Freud, Erickson, Kohlberg, and Fowler. With general orientation to these theories, the student will learn to assess strengths and weaknesses of each theory in order to draw out education implications for various Christian instructional contexts.

Term II 2007-2008 Son

ED13 Youth Ministry, Media, and Culture

This course will survey the role of media (TV, Internet, digital media, video music, movies, and other modes of mass communication) and its influence on the identity formation of the post-modern youth and their culture. The course will examine the way in which media impacts in the making of meaning for contemporary youth and how youth cultures are shaped by the various images and symbols portrayed by new media. This course will also search for the religious, theological, ethical, and educational implications of the post-modern culture for ministry with youth and investigate the efficacy of the use of multimedia in worship and religious educational context.

Term III 2007-2008 Son

ED20 Foundations of Youth Ministry

Youth ministry in the postmodern context presents a number of challenges and opportunities for church leaders. The focus will be on understanding postmodern issues, then engaging in serious dialogue about how such contexts theologically inform in specific practices of building effective youth ministry. This course will provide a framework from which students will be able to reflect critically on pertinent issues of youth ministry. The goal of this course is to help students to understand youth and their culture, so that they may become more effective in ministry to youth.

Term II 2008-2009 Son

ED23 Educational Ministries with Adults

The course will combine an investigation of prevalent theories, strategies and structures of adult education in local congregations with the opportunity to design specific programs of adult education related to students' interest.

Term I 2008-2009 Foltz

ED29 Educational Ministries with Smaller Congregations

This course is an exploration of educational ministry in small membership congregations with particular attention given to structure and organization, lay leadership, and pastoral leadership.

Term I 2007-2008 Foltz

ED33 Principles of Teaching

This course is designed as an elective/introductory course in Christian education and thus seeks to provide various instructional theories; to examine the popular teaching/learning theories to see how these theories fit into the wider perspective of educational paradigms of Christian faith formation as well as to draw out relevant educational implications in educational contexts; to help students plan and organize their own instructional session (toward the end of the course) by utilizing various teaching and learning theories learned in the course. Once students are equipped with these various models of teaching and learning, they can become more effective teachers in communicating the Christian faith in different instructional contexts.

Term III 2008-2009 Son

ED35 Educational Ministry/Congregational Identity

The vitality and the vision of a congregation often critically depend on how clearly a congregation communicates the corporate sense of 'why they are.' When the members of a congregation understand and share the clearer sense of their corporate identity, they can create and nurture more vital and thriving congregational life. In this course, students will 1.) explore the ways in which they can investigate and discover the core understanding of congregational identity, 2.) investigate the critical roles of educational ministry to nurture the corporate identity, and 3.) to develop effective ways to develop and express the corporate identity of a congregation through concrete and creative ministries in order to accomplish the vision and purpose of a congregation as the Body of Christ.

Term III 2008-2009 Son

ELECTIVE COURSES IN ETHICS**ET33 Ethics and Information Technology**

This course will be a theological exploration into the meaning of technology, the human role in relation to nature, and the relation of technological change to questions of human 'progress'. Students will use primary and secondary sources to study the social impact and ethical implications of recent technological developments, focusing particularly on the effects of computer and information technologies on such areas as work and family life, the formation of relationships, public participation, and economic development, in order to understand the challenges raised by new technologies for the ministries and mission of the church.

Prerequisite: TH01

Term III 2008-2009 Hainsworth

ET34 Ethics and Technologies of Human Enhancement

The use of technology to restore human capabilities and health is widely accepted. The proposal to use technology to enhance human capacities or to extend the human lifespan, however, has provoked intense debate, which is very likely to increase as the technologies develop. This course assesses these prospects from the perspective of Christian theology, ethics, and ministerial practice.

Prerequisite: TH01

Term II 2007-2008 Cole-Turner

ET35 Medical Ethics for Pastors

In this course students will review some of the most pressing ethical questions raised by medicine today, such as termination of treatment and allocation of resources, from a pastoral perspective.

Prerequisite: TH01

Term I 2007-2008 Cole-Turner

ET37 Ethics and Peacemaking

A seminar consideration of the religious quest for peace with emphases on world religions and peace, the Christian theology of peace, militarism, the nuclear weapons debate, social justice, and the current emphasis of the churches on peacemaking ministry.

Prerequisite: TH01

Term III 2007-2008 Hainsworth

ET44/TH44 Theology and Ethics of Karl Barth

A study of the theology and ethics of Karl Barth focusing on his significance for the church today. Students will acquire a general overview of Barth's theology and ethics, especially through the *Church Dogmatics*, but also in selected essays. The course will run over three terms, one credit per term and can count as either an Ethics or Theology course.

Prerequisite: TH01

Term I 2008-2009 Burgess

Term II 2008-2009 Burgess

Term III 2008-2009 Burgess

ET50 Ethics, Work and Vocation

The struggles and joys of vocational discernment are basic to human experience and are vital to the life of the Christian. This course will study the doctrine of vocation, focusing on its Reformed theological context, connection to other doctrines and aspects of Christian thought and experience. In addition, students will consider the role of various spiritual practices in the discernment of vocation as part of the theological process.

Prerequisite: TH01

Term III 2008-2009 Hainsworth

ELECTIVE COURSES IN EVANGELISM AND MISSION

EV11 Evangelism in Context

This is an introductory course on the subject of evangelism covering basic issues of theologies of evangelism, communication, personal and social witness, and conversion. A special focus will be on the particular contextual issues involved in Christian witness, and students will learn how to initiate and carry out appropriate evangelistic plans in the local church context.

Term III 2007-2008 Sunquist

EV12 Evangelism and Youth

One of the most unreached groups of people in the world today is American youth. In this course, students study a theology of evangelism, anchored in the local church, which makes Christian witness to youth both possible and vital.

Term III 2008-2009 Sunquist

MI05 Life and Missiology of J. E. Leslie Newbigin

This course will study of the life and missiology of J.E.L. Newbigin, who brings together in his life the commitment to the ecumenical Church, a commitment to organic Church unity, commitment and practice in global mission, a theology of cultural plurality, and a commitment to the missional encounter with the West. His is the theology and life that gave birth to the late 20th century movement of the "missional church."

Prerequisite: CH03

Term III 2008-2009 Sunquist

MI17 Christian Mission and World Religions

Christian witness among people of living faiths is a major theme of the ecumenical church today. This course will look at major understandings and theologies of religions from a Christian perspective and then discuss what it means to have Christian witness in these various contexts. Non-western Christian responses will make up a large portion of the course.

Term I 2008-2009 Sunquist

MI25 Cross-Cultural Immersion

Cross-cultural immersion courses are offered every year and involve four components. First, students attend orientation classes to prepare for the experience. These classes will cover both the Christian mindset of cross-cultural ministry and issues of the local cultural context. In addition this preparation will involve reading about the culture, Christianity, and history of the region. Secondly, students travel to a different culture where they work and study (in most cases) under local Christian leadership. Thirdly, students are required to do a research paper on an approved topic related to the Church in the local cultural context. Finally, upon return students attend two debriefing classes in which they will discuss from various perspectives (theologically, missiologically, biblically) how they can better understand the Church in this particular context. In the past, cross-cultural immersion trips have traveled to Haiti, Mexico, and Senegal. (Independent cross-cultural study courses can also be organized for students who make arrangements and are approved before their cross-cultural experience.)

Term III 2007-2008 Staff

MI30 Perspectives on the World Christian Movement

Perspectives is a program from the U.S. Center for World Mission and is taught worldwide. It is being offered on the campus of Pittsburgh Theological Seminary. It is open to all students and to members of the Pittsburgh community. Students will learn the biblical foundations, historical evidence, and current cultural and strategic work of the expansion of the church worldwide, as they are challenged to discover their role in God's plan.

Term I 2007-2008 Sunquist

ELECTIVE COURSES IN HOMILETICS**HM10 Homiletics Practicum**

This course is designed to help students hone preaching skills learned in PS03 through the practice of preaching and engagement in homiletic analysis of the sermons preached. Students will preach three sermons, including one designed for a special day in the church year and either a wedding or funeral sermon.

Term I 2007-2008 Stricklen

Term II 2007-2008 Chapple

Term I 2008-2009 Stricklen

HM11 Voice and Speech Practicum

This one-credit course is a ten week session in the fundamentals of voice and speech in order to maximize communicative effectiveness. The course objectives are to improve articulation, pronunciation, rate, voice projection, and inflection. Vocal hygiene and non-verbal skills will be addressed.

Term I 2007-2008 Chapple

Term III 2007-2008 Chapple

HM12 Homiletics Primer

This one-hour course addresses the preaching interests of junior and middler students not yet eligible for the PS03 required homiletics course. Students will examine the most basic components of sermonic preparation and development in accordance with the traditional homiletic.

Term II 2007-2008 Chapple

HM17 Preaching in the African American Tradition

This course assists students to develop a critical appreciation for the varieties of preaching in the African American Church tradition. The course will examine the history, the preaching norms, the cultural contexts, and the socio-political dynamics that inform the preaching of African Americans. The course will consider also the African American preaching in light of its theological world view and its rhetorical underpinnings. In addition, students will develop an understanding of what African American homileticians consider the uniqueness of the said preaching tradition.

Term II 2007-2008 Chapple (Evening)

HM19 Preaching and the Cultural Arts

This course will engage in hermeneutics and theological reflection on various cultural arts and pertinent pop cultural phenomena by examining various works of art/cultural phenomena to see what theological meanings there are in the culture at large that could be used for preaching the gospel of Christ.

Term II 2007-2008 Stricklen (Evening)

HM20 Preaching through the Christian Year

This course explores the nature of the church year and how it functions to shape faith through the worship and preaching of the church during various liturgical seasons. This course covers the historical development of the church year and theological meanings attached to the various days and seasons. Students will start a file of past and current rituals and liturgies from around the world for various seasons that they can use in the parish and explore strategies for preaching throughout the church year.

Term II 2007-2008 Stricklen

HM24 Preaching from the Old Testament

In many churches the Old Testament is woefully neglected as a source for sermon texts. In this class, the student will explore ways to preach from the Old Testament with creativity, insightfulness, and theological integrity.

Term II 2008-2009 Stricklen and Tuell

HM26 Doctrinal Preaching

This course guides students in preaching sermons that communicate matters of doctrine. While doctrinal sermons are often crafted in the mode of literate discourse (linear structure and static language), this course considers this sermon genre from a nexus of literate discourse and orality. The course will also emphasize 1) concern for exegesis, 2) the identification of doctrines embedded in a text of Scripture, 3) congregational analysis, and 4) the character of a sermon as a mode of public discourse.

Term I 2007-2008 Chapple

HM37 Advance Homiletical Theory and Practice

This course will look at current issues in homiletic theory and continue to develop students' preaching skills through reading, theological reflection, preaching, and analysis of sermons. We will analyze various sermon design possibilities by listening to various sermons and constructing our own sermons, focusing on improving our preaching as homiletic theologians, building upon previously developed skills.

Term III 2007-2008 Carl (Evening)

ELECTIVE COURSES IN LEADERSHIP AND MINISTRY

MS04 Supervised Ministry: Intern Year

The yearlong internship provides an opportunity to explore one's ministerial identity and to increase competence in the performance of ministerial tasks.

Jackson

MS10 Polity and Program of the Presbyterian Church (U.S.A.)

An introduction to the polity and program of the Presbyterian Church (U.S.A.), designed in part to help Presbyterian students to prepare for denominational examinations in that field.

Term III 2007-2008 Yost

Term III 2008-2009 Yost

MS12 Introduction to Pastoral Arts

While the focus of this course is on the art of parish ministry, technical information will be offered to permit students freedom in developing their own art. Topics will include the development of weddings and funerals, administration of sacraments, personnel, volunteerism, budgets, stewardship, program and missional development in the parish. The pastor's theological identity will be translated into relevant and requisite skills for ministry.

Term III 2007-2008 Barnes

MS14 Leadership Through Conflict

Through lectures, readings, and discussions students will explore the dynamics of leadership in settings of conflict, particularly that of the local parish. Time will be spent exploring current conflict theories, however, the emphasis of the class is on the identity and mission of the pastor when serving in conflicted contexts. Students will be required to build bridges from their biblical and theological course work to practical case studies.

Term III 2008-2009 Barnes

MS28 United Methodist General Conference Issues

This one-credit seminar will provide an opportunity for an in-depth look at the proposed legislation to come before the General Conference meeting including a variety of polity issues, social concerns, and

theological issues. One or more visits will be made to the General Conference.

Term III 2007-2008 Tutwiler

MS29 United Methodist Polity

The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the ministry and mission of the local church. Required of United Methodist students for ordination as deacon or elder and for probationary and full conference membership.

Term III 2008-2009 Tutwiler

ELECTIVE COURSES IN METRO-URBAN MINISTRY

MU34 Race, Religion, and Reconciliation

This interdisciplinary course will explore the religious and ethnic mosaic of United States culture to examine how ethnicity and race influences Christian theological discourse that seeks to promote spiritual and cross-cultural reconciliation. This course is structured as a three-day conference that is open to the public, an urban intensive weekend (UIW). Students will utilize this conference to hear from and dialogue with off-campus community practitioners engaged in various aspects of ethnic/racial reconciliation ministries from a variety of disciplines as well as in local congregations. The UIW format will include lectures, group discussion, and workshops, along with social and worship opportunities.

Term III 2007-2008 Peters

MU35 Theological Education and HIV/AIDS Ministry in Africa

This interdisciplinary and intercultural course will give participants an opportunity to survey biblical mandates, ethical, and missional issues that are involved in theological education and HIV/AIDS initiatives in African-based contexts. Participants will also examine their own personal and spiritual growth as Diasporan Africans returning to the Motherland, or as non-African heritage persons through interaction with various African-based community initiatives, congregations, and theological education efforts addressing HIV/AIDS and poverty challenges. As part of this special travel course, participants are encouraged to engage in original intercultural research on a course topic, and to develop innovative educational materials and resources for use in their home context.

Summer 2007-2008 Peters

MU36 Community and Environmental Sustainability

This interdisciplinary course will examine the scriptural and theological basis for the ideal of community as an ethical and spiritual value to encourage wholistic strategies of ministry that emphasize community and relationship development as components of environmental well-being. This course is structured as a three-day conference that is open to the public, an urban intensive weekend (UIW). Students will utilize this conference to hear from and dialogue with off-campus community practitioners engaged in various aspects of ethnic/racial reconciliation ministries from a variety of disciplines as well as in local congregations. The UIW format will include lectures, group discussion, and workshops, along with social and worship opportunities.

Term III 2008-2009 · Peters

ELECTIVE COURSES IN PASTORAL CARE

PC13 Theology and Pastoral Care

This course examines the intrinsic relationship between Christian doctrine and pastoral practice. Doctrine is the Church's affirmation of the mission of God to and for the world in and through Jesus Christ. The Church's practice follows God's practice. In particular, the course explores the doctrine of the High Priesthood of Christ as the basis for a Christian pastoral theology.

Term III 2007-2008 · Purves

PC16 Systems Theory: Family and Congregational Dynamics

Every minister belongs to three interlocking family systems: the minister's own family; the families within the congregation; and the congregation itself considered as a family. In this course, students will explore the principles of systems theory as applied to these various family groupings respectively. Then students will explore how the dynamics of each group affects and is affected by the other. Of special significance will be the students' opportunity to learn about family genograms, ministry to families, and leadership styles that may prevent getting "caught in the middle." Through various theological perspectives offered in the course and through readings, students will be expected to reflect theologically about the dynamics of systems.

Term III 2007-2008 · Robbins

PC19 Theology and Practice of Discernment

Borrowing from the long tradition of spiritual direction in the Roman Catholic Church, this course will explore how that tradition can be adapted for use by Protestant pastors. The history, theology, and practice of spiritual direction will be examined and discussed. A novel feature of the course will be each student's exposure both to giving direction and being directed.

Term III 2008-2009 Robbins

PC21 Classical Texts in Pastoral Care

This course is a study of classical texts in pastoral theology written by Gregory of Nazianzus, John Chrysostom, Gregory the Great, Martin Bucer, Richard Baxter, and Eduard Thurneysen. The goal is to develop an appreciation for these classic texts and allow them to raise critical questions for pastoral work today.

Term III 2007-2008 Purves

PC22 The Scholar As Pastor: Thomas F. Torrance

A study of major themes in the theology of a premier Reformed theologian of the second half of the 20th century. Special attention will be given to Torrance's understanding of church and ministry, including his critical theological realism, his contributions in the area of doctrine, his indebtedness to Athanasius, Calvin, and Barth.

Term III 2008-2009 Purves

PC28 Transforming Faith and Loss

This course is an academic and practical seminar designed to assist seminary students to understand and experience ministry with persons who are dealing with issues around death, loss, grief, bereavement, and recovery. The course involves class discussion and direct dialogue with persons acquainted with death and dying, followed by class reaction.

Term III 2007-2008 Robbins

PC40 Pastoral Care Issues and Practice

This course explores the practice of pastoral care in both ordinary and crisis situations using a cross disciplinary (including theological reflection) and contextual approach. Students will be introduced to the art of pastoral conversation; relational boundaries and power dynamics; basic listening/communication skills; limits of confidentiality; pastoral

assessment and response to crisis situations. In particular, we will focus upon pastoral care situations dealing with violence, abuse, substance addiction, suicide, as well as others chosen by the students themselves.

Term I 2008-2009 Robbins

PC50 Pastoral Counseling

This course is intended to help students deepen their knowledge and skills in listening to the multiple levels of meaning in people's stories, assessing their needs, making appropriate pastoral responses based upon such assessments, and learning how to make referrals when indicated. Students will learn to recognize different kinds of mental or emotional disturbances, discern their own abilities to handle certain situations, and discover the unique role pastors and congregations have in healing ministries.

Term II 2008-2009 Robbins

ELECTIVE COURSES IN WORSHIP AND CHURCH MUSIC

WS11 Congregational Song

A survey of the Church's heritage of song: the Bible, Byzantine and Latin hymnody, the Lutheran chorale, Calvin and Psalmody, English hymnody of Watts and Wesley and their adherents, and American hymnody from colonial times through the 21st century as well as multi-cultural sacred song. This comprehensive approach to the study of hymns deals with the hymn in perspective, in history and culture, and in practice.

Term II 2007-2008 Tutwiler

WS14 Theology and Practice of Christian Worship

An introduction to Christian worship, with particular attention to the role of worship in shaping and expressing the church's theology. Students will explore the theological significance of each major part of the order of worship, as well as practical, pastoral challenges in shaping vital worship (including issues such as sacraments, funerals, and weddings). The course will draw on both historical and contemporary liturgical resources.

Term II 2007-2008 Burgess

Term II 2008-2009 Stricklen

WS17 History of Sacred Music

A study of choral and instrumental literature of the Christian Church from the 17th through the 21st centuries with emphasis on the development of Protestant Church music in America.

Term II 2008-2009 Tutwiler

MASTER OF SACRED THEOLOGY PROGRAM (S.T.M.)

REQUIRED COURSES

STM01 Research Skills and Proposal Seminar

The Research Skills segment is designed to equip students with basic library research skills including familiarity with basic reference and theological tools and the Internet. The Thesis Proposal Writing portion is designed to assist students in constructing a thesis proposal, including policy and procedural requirements, submission, defense, and approval and deposit of a successful thesis.

Term I 2007-2008 Taylor/Johnson

DOCTOR OF MINISTRY PROGRAM

Six distinct concentrations are offered in the Doctor of Ministry Program: Parish Focus (including a variation for pastors serving small congregations); Reformed Focus; Reformed Christian Spirituality Focus; Pastoral Theology Focus: Vocation, Practice, Renewal; Urban Focus; and the Eastern Christian Focus. Each concentration requires 30 credit hours of course work and a doctoral project valued at six credit hours. The required courses in each focus area are described below. A variety of options are available for electives, which are designed to facilitate the students' doctoral projects. For additional information about electives and projects, contact the Director of the program.

PARISH FOCUS

The Parish Focus is designed to involve the student's ministerial setting in three distinct phases of the program. These three phases are the Seminar Phase, consisting of six seminars, the Colloquium Phase, in which the nature of the doctoral project is developed, and the Project Phase

involving two elective courses, the implementation of the project, and the writing of the doctoral paper. While most candidates who elect the Parish Focus serve congregations, others in specialized ministries have found it a flexible vehicle adaptable to their own situations. These have included denominational posts, ecumenical agencies, and college, military, prison, and health field chaplaincies. In every case, however, the clergy person must intentionally involve his or her constituents in the program of study. This ensures that the congregation or agency, as well as the student, benefit directly from the Doctor of Ministry program. This involvement proceeds through a local committee chosen by the student.

SCHEDULING OPTIONS

In order to meet the different schedules of ministers, two time options are offered for the Parish Focus. Option I classes meet on the Pittsburgh campus every Monday for four terms. Students enroll in two seminars or colloquia each 10-week term. Option II is designed to accommodate students who live beyond commuting distance from Pittsburgh. It concentrates study in four two-week sessions extending over two years. Again, students enroll in two seminars or colloquia during each session. Guided reading lists are sent to students several weeks in advance of the sessions to allow for adequate preparation. On occasion, satellite sites for Option II groups in particular Focuses are used for the required seminars. Current sites include the College of Wooster, Ohio and Scottsdale, Arizona. For further information contact the Doctor of Ministry Office. Focus Groups form when a cohort group of a minimum of eight students are accepted.

REQUIRED COURSES IN PARISH FOCUS

DM01 Theology of Church and Ministry

This core seminar focuses on the theology of the Church, with special emphasis on implications for the practice of ministry. Theology is understood and applied in light of specific situations in the candidate's ministry.

DM02 Pastoral Care

Theological and psychological insights are related to the theory and practice of caring, with case studies furnished by the students.

DM03 Homiletics

This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

DM04 Church Leadership

Issues in church administration, including planning, stewardship, budgeting, and the development of lay leadership, are addressed in light of theological criteria and administrative theory. Case studies and student presentations are featured.

DM05 Educational Ministry of the Church

This course is designed to introduce clergy to contemporary discussions about the educational ministry of the Church and to provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

DM06 Congregational and Community Issues

A case method is used to consider problems confronting the Church in society, with the discipline of Christian ethics as a major resource.

DM07 Proposal Lab

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM08 Biblical Seminar

This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. Discussion of the relationship of these themes to the areas students are considering for their doctoral projects is a major component of the course.

REFORMED FOCUS

This focus is designed to cultivate the Reformed emphasis on the minister as a theological leader of the Church. The adjective, “theological,” calls attention to the formative role theological reflection and knowledge should have in the practice of ministry. The substantive, “leader of the Church” indicates that the context of such theological reflection is the Church’s ongoing struggle to live out all dimensions of faithful service to Jesus Christ.

The goal of the program is to develop the ability of participants to formulate theologically based actions directed toward “the great ends of the Church,” as these ends have been understood in the Reformed tradition. To accomplish this purpose six core seminars develop the student’s awareness and understanding of Reformed contributions in

the areas of biblical studies, theology, ethics, and worship. In addition to these seminars, the Proposal Colloquium and nine hours of electives are required for the degree. Three of these elective credits must be in the discipline most germane to the practical aspect of the student's project (education, pastoral care, homiletics, administration, etc.). Three other elective credits must be in one of the disciplines contributing to the "biblical and theological" section of the doctoral paper. The final three elective credits are at the discretion of the student and the major adviser and should be considered additional research for the project.

The structure of this focus is similar to the Parish Focus. It includes a Seminar Phase, involving the six core seminars, the Colloquium Phase, in which the design of the doctoral project is worked out, and the Project Phase, which includes the elective courses, implementation of the project, and writing of the doctoral paper. A local committee participates in drafting a mission statement that informs the student's project. The committee also functions as a sounding board for the student in the planning, execution, and evaluation, of the project.

SCHEDULING OPTIONS

The next group to begin the Reformed Focus is scheduled for August 2008. The Reformed Focus is currently planned in partnership with the University of Aberdeen. Pastors from both North America and Scotland meet for classes on the Option II plan, with two-week periods of concentrated study—twice in Pittsburgh and twice in Scotland.

REQUIRED COURSES IN REFORMED FOCUS

DM40 Reformed Theology

This course provides a systematic analysis of the ways in which different types of theology within the Reformed tradition have dealt with some of the most important doctrines of the Christian faith. Among the variations studied are the "high Calvinism" of the Synod of Dort; the Amyraldian theology; "federal" theology; the Princeton School; the Mercersburg theology; and representative "liberal," "neo-orthodox," and "evangelical" Reformed theologians. Doctrines considered include the concept of the "sovereignty" of God; the covenant of grace; the atonement of Christ; grace and "free will"; the Church as the "communion of saints" and the Kingdom of God.

DM41 Biblical Authority and Interpretation in the Reformed Tradition

This course is designed to help students synthesize the most important ingredients that go into a responsible presentation of biblical teaching in the Reformed tradition today. These include the history of the Christian canonical scriptures; the meaning of the “Scripture Principle” of the Reformation; and the main types of biblical interpretation before and after the historical-critical approach. Among the latter types, the hermeneutics of Schleiermacher, the Princeton School, “Fundamentalism,” and Karl Barth are singled out for special attention.

DM42 Worship in the Reformed Churches

In this course worship in the Reformed tradition is examined from historical, theological, and liturgical perspectives. Special attention is given to the issues of theological integrity and identity, which have been heightened by changes in the cultural context. The course also draws upon recent insights from the liturgical renewal movement and the social sciences to encourage critical reflection upon current worship practices as a prelude to further renewal.

DM43 The Social Transforming Character of Reformed Ethics

The course reviews various motifs of Christianity’s relationship with culture and then focuses on the transforming motif as expressed in Reformed thought. The Reformed tradition’s relationship to politics, revolution, economics, technology, and vocation is investigated in western culture.

DM44 Reformed Ecumenism

This course is designed to enable students to appreciate the Reformed heritage in today’s ecumenical context. It examines the roots of the Reformed concern for the unity of the Church. It deals with troublesome theological issues that emerge in ecumenical discussions (e.g., authority, confessionalism, scripture, and tradition). It also considers what the Reformed stance should be on recent proposals for achieving mutual recognition by the churches in the areas of baptism, Eucharist, and ministry.

DM45 Theological and Ethical Issues Before the Church

This course studies the positions of churches of the Presbyterian family on ethical and theological issues that caused great controversy in recent decades and continue to be issues around which there are confusion and controversy today. Questions such as abortion—the “right to life” versus

the “right to choose”; sexual preferences; capital punishment; nuclear weapons and the threat of nuclear war; environmental ethics; bio-medical ethics; prayer in the public schools; pornography; and the problem of censorship, are among those that may be singled out for close study.

DM07 Proposal Lab

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

REFORMED CHRISTIAN SPIRITUALITY FOCUS

The purpose of this focus is one of discovering and recovering spiritual formation and practices within the Reformed tradition. Therefore, such study is approached through the lens of both a biblical and theological concentration that educates the mind and is inclusive of experience and emotion. Such a spirituality within the Reformed tradition claims a core identity that deepens worship, prayer, and piety. In a culture that seeks spirituality, the emphasis of the focus is both a discovery and recovery process that addresses the pastor as person, the depth and purposefulness of tradition, and the function and place of authority and proclamation. Spirituality is a deep hunger in the church and in society, and this focus will seek to offer fresh dialogue for pastoral identity, formation, ecclesiology and leadership.

Students are required to work with a spiritual director during the entire program. Seminars are schedule both as one- and two-week seminars, depending on the course of study. A cohort group is forming to begin in October 2007. Final Projects can include creative work in addition to a final paper.

REFORMED CHRISTIAN SPIRITUALITY FOCUS SCHEDULE

DM 70 Theology of Church and Ministry

This course navigates a post modern world within the framework of Reformed theology. Ecclesiology, spirituality, mission, culture, and context are all considered. Distinct angles and theological interpretive strategies take account of global realities with attention to tradition and mission.

DM 71 Pastoral Spirituality: The Motif of Pilgrimage and Journey

Through this course, students explore identity, life review, adult development, coping with change, renewal in the light of call, and vocation within the framework of the role, function, and identity of pastor.

DM 72 Christian Spiritual Traditions Part I

Part I questions how to claim and reclaim tradition in terms of the origins and broad historical review of Christian spirituality through the 20th century.

DM 73 Exegesis: Continuity Between Text and Spirituality

In this course students study interpretative strategies and options of and for the biblical text with focus on the passage and the history of interpretation that gives shape to piety, prayer, and the devotional life.

DM 74 Christian Spiritual Traditions Part II

Part II investigates contemporary movements and practices, persistent opening to faith, and the foundations of belief that inform practices with emphasis on the 20th century. How have piety, prayer, and the devotional life been reformed in the past century?

DM 75 Reformed Understandings of Biblical Authority, Tradition, and Proclamation

The course asks how do pastors responsibly navigate and negotiate assumptions and challenges with regard to scripture? Who or what is in charge of authority? What does experience have to do with authority? What is the role of proclamation? What disciplines and practices are necessary?

DM 07 Proposal Lab

The Proposal Lab assists students in designing a final project which will include the notion of a synthesis between spirituality and intellect; the education of the heart and the education of the mind. Opportunity will be given to incorporate art, narrative, and other practices under the broad rubric of the “creative” grounded in a biblical and theological framework.

Required Electives are one week intensives that provide faculty the opportunity to develop a course of interest, understanding that spirituality is inclusive of seeing from a different location: Orthodox spirituality; Celtic spirituality; the Psalms, Howard Thurman; Asian, Latina/o, African American, practices, experience, creativity, music, active spirituality, womanist, feminist, justice, East, West, North and South.

THE PASTORAL THEOLOGY FOCUS: VOCATION, PRACTICE, RENEWAL

This focus in the Doctor of Ministry program centers on theological understandings of pastoral vocation, the spiritual formation of the person in relation to the practice of ministry, pastoral care of persons and congregations, and spiritual revitalization and transformation in the

church. Coursework incorporates the disciplines of pastoral theology and Christian spiritual formation, along with insights and perspectives from the social sciences. This focus takes into account psychological resources for pastoral ministry and current thinking on the context of the Church's renewed life and mission in society, while re-appropriating biblical and classical theological foundations of ministry. This focus has just completed the first cycle of two cohort groups and is under review to be offered again in 2009, with a shift to emphasize mission and the emergent church.

The Pastoral Theology focus includes a Seminar Phase, involving the seven core seminars, the Colloquium Phase, in which the design of the doctoral project is worked out, and the Project Phase, which involves implementation of the doctoral project and writing of the doctoral paper. This final phase demonstrates the candidate's ability to identify a problem, issue, or concern in his or her ministry, integrate and organize appropriate theological, biblical, and professional resources, and develop a method for resolution. The doctoral project/paper must reflect depth of theological insight and its positive integration with the practice of ministry.

PASTORAL THEOLOGY FOCUS SCHEDULE

In Phase I, the seminar courses are completed. In Phase II, the elective lab, proposal colloquium, and project proposal is submitted to the faculty committee and local committee. In Phase III, the doctoral project is implemented and completed.

Classes are scheduled as two-week periods of concentrated study twice a year. Currently, one cohort group of the Pastoral Theology Focus is held in Pittsburgh and another in Phoenix, Arizona, satellite site.

REQUIRED COURSES IN PASTORAL THEOLOGY

DM60 Theology of Church and Ministry

This seminar relates recent scholarship in the field of ecclesiology (theological understandings of the church) with analysis of the current social context of the Church's ministry.

DM61 Pastoral Spirituality

What are the spiritual disciplines that are both unique and necessary for ongoing practice in the pastoral vocation? Since pastors typically carry the pathos of their parishioners in their souls, pastoral souls are in need of particular forms of renewal. This course will explore the challenges of maintaining a spiritual life while directing the spiritual life of others.

DM62 Classical Texts in Pastoral Theology

This course is a study of five texts written on aspects of pastoral theology and pastoral care representing Patristic, Reformation, and Puritan perspectives. The goal of the course is to allow these writers from the Church's tradition to be in critical conversation with present-day assumptions and practices.

DM 63 Pastoral Theology

This course is a study of the relationship between the faith, the church confesses, and the practice of ministry. Various contemporary approaches will be examined. Special notice will be taken of the relationship between Christology and the doctrine of the Trinity, on the one hand, and ministry understood as participation in the continuing ministry of Jesus Christ, on the other.

DM 64 Psychological Resources for Ministry

This course will explore models of human development and Christian faith within family and congregational systems, with attention to the interactive processes of faith, identity, family context, ethnicity, gender, and race.

DM 65 Models of Spiritual Renewal in the Church

This course incorporates a historical survey of Christian spirituality and spiritual renewal movements with a study of current renewal models in order to develop our understanding of ways God is renewing persons and churches today.

DM 66 Personal and Congregational Discernment

Christian discernment is a gift of the Spirit, a spiritual discipline, and foundational to pastoral practice and congregational renewal and mission. This course will examine the biblical witness, patristic developments, contributions of selected great spiritual theologians (e.g., Ignatius of Loyola and Jonathan Edwards), and some contemporary theorists.

DM07 Proposal Lab

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM08 Biblical Seminar

This seminar studies basic themes in Scripture and the way these relate to issues integral to this Doctor of Ministry track—vocation, practice,

and spiritual renewal of persons and communities. Discussion of the relationship of these themes to the student's proposed doctoral project is a major component of the course.

DM00

Elective related to the candidate's doctoral project.

URBAN FOCUS

The Urban Focus is a partnership of the Doctor of Ministry Program with the Seminary's Metro-Urban Institute. The program is designed to equip students with theological grounding and analytical skills for transformational leadership in faith-based public ministry in the metropolitan arena. A unique feature is its collaborative pedagogy and research, involving candidates in their places of service, the Seminary, and community-based agencies.

The program's spiritually-grounded approach is enriched by faculty from the Center for Urban and Social Research at the University of Pittsburgh, the Division of Social Sciences at Carlow University, and Pittsburgh's Center for Family Excellence, among other resources. The design is contextual, collaborative, interdisciplinary, and cross-cultural.

URBAN FOCUS SCHEDULE

Coursework is conducted in one-week sessions four times a year for two years, followed by the project and doctoral paper. As in the other focuses, students will organize a local committee to help guide application of coursework in the ministry setting, choice of electives, and project design. The Urban Focus is under review and will not be offered until late 2008 or early 2009.

REQUIRED COURSES IN URBAN FOCUS

DM51	The Church and the City: Theological Perspectives
DM52	Introduction to Congregational Studies
DM53	Urban Ethics and Public Policy
DM54	Search for Community
DM55	Social Science and Urban Ministry
DM56	Strategies for Urban Ministry
DM07	Proposal Colloquium

At least one of the following electives is required

DM57	Pastoral Care and Urban Family Dynamics
DM58	Preaching and Worship for the Family of God
DM59	Transformational Education in the City

Two additional electives related to areas of study for doctoral project are also required.

EASTERN CHRISTIAN FOCUS

The Eastern Christian Focus is designed for clergy serving Orthodox and Eastern Rite congregations and agencies and those interested in dialogue with Eastern Christianity. The structure of the two focuses is similar, but several of the courses have been modified to reflect the Eastern emphasis. Descriptions of the core courses are found below. Each course is scheduled in a one-week intensive format. Three of the courses are held each summer at the Antiochian House of Studies in Bolivar, Pa., a spacious conference center about 90 minutes east of Pittsburgh. The courses are taught by a combined faculty of Pittsburgh Seminary and recognized Eastern Christian scholars.

REQUIRED COURSES IN EASTERN CHRISTIAN FOCUS

DM01E Fundamental Roots of Priestly Ministry

This course explores the roots of priestly diakonia from three perspectives: ministry in the synoptic gospels, development of the priestly ministry (hieratike syneidesis), and patterns of contemporary ministry.

DM02E The Ministry of Spiritual Direction

This course understands spiritual direction as a distinct “ministry.” Neither secular therapy nor mere religious piety, it both holds an ancient position in the Church and is in need of renewal in the contemporary Christian life.

DM03 Homiletics

This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

DM04E Ecclesiology and Canon Law in Early Christianity

Since the Apostolic Age, the self-identity of the Church has involved the existence of some basic principles of church order: reception into the Church by baptism, customs, and rules in relation with Eucharistic theology, development of a consensus or various norms (customary law), relative flexibility of implementation, emergence and development of written law, and the evolution toward a certain formalism corrected by “the oikonomia” (expediency).

DM05 Education

This course is designed to introduce clergy to contemporary discussions about the educational ministry of the Church and to provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

DM06E Priesthood, Community, and Ethics

This course seeks to explore the roots of Eastern spirituality and to study contemporary moral issues from three perspectives: (1) spirituality/morality in the Eastern Tradition; (2) practicing morality in modern society; (3) facing contemporary moral issues.

DM07 Proposal Lab

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM08 Biblical Seminar

This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. Discussion of the relationship of these themes to the area's students are considering for their doctoral projects is a major component of the course.

DM01 through DM06 are held at the Antiochian House of Studies in Bolivar, Pa.

DM07 and DM08 are held on the campus of Pittsburgh Theological Seminary.

In addition to these courses, two electives are required in the program. They may be taken at other accredited graduate institutions, pending approval of the dean and program director and provided they are related to areas the student is investigating for a doctoral project.

Seminary Life



PITTSBURGH

The City of Pittsburgh, in Southwestern Pennsylvania, is built on and surrounded by the broken hills and wooded slopes which run along its three rivers. Downtown Pittsburgh, located at the point where the Allegheny and Monongahela Rivers merge to form the Ohio, is one of the largest corporate headquarters cities in the United States and the home to such important firms as ALCOA, PPG Industries, USX, and Heinz. Pittsburgh is easily accessible by air, rail, and ground travel.

Urban renewal in the city, much acclaimed in recent decades, has included the arts and education as well as physical rehabilitation. An internationally acclaimed symphony orchestra along with resident opera, ballet, and theater companies perform regularly in the lavish Heinz Hall for the Performing Arts, the Benedum Center, the O'Reilly Theater and in other city theaters. The city is also the steward of several important art collections and museums. Carnegie Central Library has 18 branches and a suburban Bookmobile service, and there are also private and specialized libraries in the area which are often open to the public. Its educational and cultural standard has contributed much to Pittsburgh's listing in the Places Rated Almanac, as one of America's "most livable city" in 1985 and again in 2007. The city of Pittsburgh is the scene of Western Pennsylvania's largest, most important educational complex. The Seminary is associated with nine colleges and universities in the city through the Pittsburgh Council on Higher Education. The cluster of educational institutions in Pittsburgh provides an atmosphere of intellectual growth and offers frequent lectures on a variety of subjects, which interested persons may attend.

Through the wide scope of field education, other work, and volunteer opportunities, students from the Seminary are involved in many different areas of Pittsburgh. Students serve as pastors in inner city and suburban churches, as chaplains in hospitals, hospices, and in county and state penal institutions, as campus ministers and in many other positions that affect the life of the city and its people. Within a short drive of the campus, as well, opportunities to serve are available in small towns and rural congregations. Pittsburgh Seminary endeavors to make good use of the many resources for theological education that are available in the metropolitan area. The Seminary also attempts to be an active resource for the area through the stewardship of its facilities and the creative leadership of the members of the Seminary community.

THE SEMINARY'S IMMEDIATE ENVIRONMENT: HIGHLAND PARK AND EAST LIBERTY

The numerous rivers, valleys, and hills common to Western Pennsylvania divide Pittsburgh into a large number of neighborhoods. Pittsburgh Theological Seminary is located between two such neighborhoods. To the north is a residential area of substantial homes, Highland Park, which takes its name from the large city park less than one mile from the Seminary. As one of Pittsburgh's finest, Highland Park offers woods, picnic areas, paths for biking and walking, and tennis courts. Its large outdoor pool is available during the summer months. At the heart of the park is the Pittsburgh Zoo & Aquarium, much of which was built at the turn of the century and which has undergone a large-scale program of modernization.

To the south is East Liberty, a busy commercial and business center. East Liberty's and Highland Park's residential population represents a healthy racial and ethnic cross-section of urban America. To the west is Garfield/Bloomfield, another community under development and the soon to be new location of the UPMC Children's Hospital. The Seminary is also a partner in the East End Cooperative Ministry, an exciting ecumenical venture involving many churches and agencies in cooperative service projects.

THE CAMPUS

Pittsburgh Theological Seminary is located on a beautiful tree-filled 13-acre campus, the major portion of which was once the estate of H. Lee Mason Jr. The buildings, almost all of which have been built since 1954, are of American Colonial design.

CLIFFORD E. BARBOUR LIBRARY

The Clifford E. Barbour Library of Pittsburgh Theological Seminary is the most important theological resource in Western Pennsylvania. Its 370,000 items, 195,000 titles, and more than 1,000 periodical subscriptions place it among the largest stand-alone theological seminary libraries in the country. More than \$200,000 is budgeted each year for the acquisition of new materials. These materials are in various formats and languages and include a growing number of electronic resources.

The collections are housed in a large three-story building dedicated in 1964. Its open stack areas include 90 desk carrels that may be reserved by students. In addition, 28 enclosed carrels are reserved for faculty, visiting

scholars, and students in advanced degree programs. On the upper level are several areas with comfortable chairs and couches reserved for reading and visiting.

The library is professionally staffed and offers a full range of services including reference assistance, bibliographic instruction, and interlibrary loans. These services are augmented with all the equipment necessary to utilize the Library's resources including photocopiers, microform readers and printers, audiovisual equipment, and a public access catalog connected to a high-speed network. The Library further augments its services and resources with its special collections and partnerships with regional and national resources. The special collections include the John M. Mason Memorial Collection consisting of rare theological works dating from the Reformation. The Warrington Collection consists of several thousand valuable hymn and song books from the estate of James Warrington of Philadelphia and provides rich research materials for scholars of American and British hymnody.

Other materials housed in the Frank Dixon McCloy Room document the history of the Seminary and the Associate, Associate Reformed, United Presbyterian, and Presbyterian (U.S.A.) congregations, synods, and general assemblies.

On display in the Library lobby are the desk and chair of Dr. Karl Barth of Basel, Switzerland. Dr. Markus Barth, son of Karl Barth and PTS faculty member from 1963-1972, presented these treasures to the Seminary in 1964. Included with the gift of the desk at which Karl Barth wrote his theological works is an autographed copy of his *Kirchliche Dogmatic I/1*.

HICKS FAMILY MEMORIAL CHAPEL

The sanctuary of Hicks Memorial Chapel is used for worship during the Seminary's chapel services and the spacious and comfortable theater-auditorium is ideal for conferences, special lectures, and concerts. The Seminary's preaching lab is located in the Chapel. Students enjoy preaching experiences within this traditional worship facility.

GEORGE A. LONG HALL

The George A. Long Hall is the focal point of campus life. In addition to administrative offices, the building contains lecture and seminar rooms, faculty offices, the Shakarian Campus Center, the Kelso Bible Lands Museum, and a more formal John Knox Room that is used for many conferences and gatherings. A Computer Lab offers computers for use by students and for instructional purposes.

THE SHAKARIAN CAMPUS CENTER

This is a comfortable, inviting environment in which students may study, enjoy fellowship, and participate in a game of ping-pong. A snack bar makes evening food services available on class nights.

THE KELSO BIBLE LANDS MUSEUM

The James Kelso Bible Lands Museum is named for the distinguished former professor of Old Testament and biblical archaeology. It contains a significant collection of ancient Near Eastern and Palestinian pottery and artifacts brought together by travelers and archaeologists over the past 80 years. Many exhibits resulted from the eight excavations of which the Seminary has been a part. The museum is a valuable teaching aid for Seminary students and a tool for those who may wish to participate in an archaeological excavation or gain some expertise in the study of ancient artifacts. Churches, schools, and community groups also visit to see biblical times vividly illustrated. Additional exhibits are on permanent display in the Chapel narthex and the reception area of the Dean's Wing.

ACCESSIBILITY

Recent modifications and additions have provided access to major Seminary buildings and educational resources for persons with disabilities. Classrooms, offices, dining facilities, rest rooms, mail room, museum, Calian Residence Hall, bookstore, and the entire library complex are currently accessible.

The Seminary is committed to providing a barrier-free environment in order to serve all individuals regardless of their physical abilities.

HOUSING

Housing is available on campus in both the apartments and the Calian Residence Hall. Apartment sizes range from efficiencies to four bedrooms; eligibility is based on availability and family size. Apartment rents are below commercial rates; utilities are included in residence hall and apartment rents. Dogs and cats are not permitted in Seminary buildings.

CALIAN HALL

Calian Hall (completed in January 2003) was named in honor of the Rev. Dr. Carnegie Samuel Calian and his wife Doris for their 25 years of

service to the Seminary. This hall houses single students (male and female) throughout the academic year. The building features such amenities as coin-operated laundry facilities, individual temperature controls (including air-conditioning), private bathrooms for each unit, wireless Internet access, and the convenience of an elevator. The campus Physical Fitness Center is located in Calian Hall. Student lounges and limited cooking facilities are also available. Guest housing for Continuing Education participants and other visitors is located on the first floor.

APARTMENTS

Apartments in all buildings are unfurnished. Each apartment is equipped with a refrigerator and stove; coin-operated laundry facilities are located in the basement of each building. All apartments are equipped with wall-to-wall carpeting. Samuel A. Fulton Memorial Hall provides 18 efficiency and 21 one-bedroom apartments. Each unit includes a kitchenette, a bath, and a storage locker. McMillan Hall, Anderson Hall, and The Highlander form a quadrangle that encloses a play area for children. In McMillan Hall there are one four-bedroom, three three-bedroom, 12 two-bedroom, and three one-bedroom apartments. On the ground floor of McMillan Hall there is a large community room that is used as a play care center for preschool children through the school year. An infant care facility is located on the first floor of this same building. Anderson Hall includes six two-bedroom and six three-bedroom apartments, each of which has a living room, kitchen, bath, and a storage locker. The Highlander contains 17 one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath and storage locker. Apartment availability is based on family size. The Business Office works very diligently to accommodate the needs of families.

INFORMATION FOR PARENTS

EARLY CHILDHOOD CARE

The Playroom serves the Seminary community by offering childcare during regularly scheduled daytime class hours and exams at a very minimal cost to parents. A Director and Assistant Director, along with work-study students, staff the Playroom. The cozy infant/toddler room accommodates children ages six weeks to two and one-half years in a caring, safe environment. Developmental programs are stressed and the children are challenged to learn. In the large, colorful room for the two and one-half to five year-olds, there is a balance between free creative play time that leads to socialization, and structured planned activities that promote interest in learning readiness skills. There are outdoor facilities

that are used often and occasional field trips along with other enrichment activities. Interested parents need to contact the Playroom Director early. There are a limited number of spaces available.

SCHOOL-AGE CHILDREN EDUCATIONAL INFORMATION

The Seminary is located within the Pittsburgh Public Schools area. The local elementary school is Fulton Academy of Geographic and Life Sciences, at 5799 Hampton Ave. The middle school (grades 6-8) is Arsenal, at 40th and Butler St. Arsenal students are picked up by a school bus. The high school is Peabody, located directly across the street from the Seminary. Parents may also want to check into the availability of magnet schools in the area.

STUDENTS AND STUDENT LIFE

A primary purpose of Seminary relationships is to develop a Christian community on campus which lays the foundation for early and lasting friendships which may in turn lead to confidence and mutual assistance among ministers and church leaders. More than 300 students of various ages and from different hometowns and homelands study at this Seminary each year. While a majority of students are Presbyterians, there are significant numbers of United Methodists, Lutherans, Baptists, Roman Catholics, and Episcopalians. Beyond that, there are a number of additional denominations represented. Students at Pittsburgh Theological Seminary participate in the governance of the institution through the Student Association and their representation on various committees of the Board of Directors and the Faculty. In addition, the Student Association serves as a sponsor or umbrella for student organizations on campus.

The Student Association, by constitution, is composed of all students (except Doctor of Ministry students) registered and enrolled in the Seminary. The purpose of the Student Association is to conduct all student social and extracurricular affairs, and to conduct elections of student representatives to other Seminary committees or organizations as required. The Student Association conducts a range of programs from meetings dealing with issues related to the church and the world to social get-togethers to service projects. The Student Association is responsible for a large part of the annual student orientation program. Meetings of the Student Association are held at least once a month, with times varying to allow participation of both day and evening students.

STUDENT ORGANIZATIONS

Student Organizations function under the jurisdiction of the Student Association and are organized and dissolved depending on student interest in each year. Groups that have remained active over the years include The Association of Women at the Seminary (AWS), NIA (African American Student Fellowship), The Evangelical Student Fellowship (ESF), the International Student Association, the Peace and Justice Fellowship, The Preaching Association, the Seminary Choir, and a number of denominational fellowships. These groups are described in the Student Handbook, as are the guidelines for establishing new groups and receiving funding from the Student Association.

WORSHIP

Worship is an integral part of the life of Pittsburgh Theological Seminary. Mid-day Chapel services are held three times each week. Students, faculty, guests, and administrators share in the leadership of chapel services under the direction of the Seminary's Worship Committee. Communion is celebrated in chapel every other Wednesday. Attendance at worship services is highly encouraged as a means of promoting community through worship. There is also a student-led contemporary service held once a week during the academic year.

PITTSBURGH THEOLOGICAL SEMINARY CHOIR

The Pittsburgh Theological Seminary Choir is open to men and women from the entire Seminary community—students, faculty, and staff. The group sings a variety of choral literature in bi-weekly chapel services and seasonal concerts. Rehearsals are held each Tuesday from 4:45-6:00 p.m. For further information, contact George E. Tutwiler, organist-choirmaster.

RECREATION

Athletic events and other recreational activities are arranged under the auspices of the Student Association. A Physical Fitness Center containing exercise equipment and room for aerobics is located in Calian Hall. Seminary students have scheduled access to the gymnasium, indoor swimming pool, and athletic field at Peabody High School, which is located across the street from the campus. Interested students also play basketball at the Eastminster Presbyterian Church just down the street. Recently, there have also been tournaments scheduled in ping-pong, bowling, ultimate Frisbee, and golf.

DISTINGUISHED GUEST-IN-RESIDENCE PROGRAM

This program gives the Seminary community the opportunity to interact with persons involved in a variety of ministries. The distinguished guests visit classes, participate in Seminary activities, engage in conversations with students and faculty, and lead one or more chapel services. Usually one guest is present each term.

During recent academic years, the Seminary welcomed distinguished pastors who were engaged in overseas ministries, urban redevelopment ministries, large suburban church ministries, small church ministries, chaplaincy ministries, and judicatory ministries. Distinguished guests include pastors who are alumnae/i of Pittsburgh and many other seminaries. A member of the faculty of the Seminary hosts each guest. In addition, the Seminary occasionally invites distinguished laypersons to spend several days on the campus. These church men and women share insights about their ministries and ways in which their church and work commitments interact. In addition to pastors, distinguished guests have included bankers, newspaper editors, management consultants, attorneys, and corporation leaders.

POLICIES

INCLUSIVE LANGUAGE

The Seminary encourages both the sensitivity to and use of words that include, not exclude, other persons, where this is appropriate (e.g. “humanity” instead of “mankind”). All persons should be treated with the same respect, dignity, and seriousness, and no person or group of persons should be trivialized or stereotyped.

DRUG FREE SCHOOL

The Seminary is committed to providing a drug-free workplace and academic environment in compliance with The Drug-Free Schools and Communities Act Amendments of 1989 (Public Law 101-226). The unlawful manufacture, distribution, possession, or use of a controlled substance on Seminary property, or off-site while on Seminary business, is strictly prohibited. Violations of this policy will result in disciplinary action up to and including dismissal, and/or mandatory participation in and successful completion of a drug assistance or rehabilitation program approved by an appropriate health or law enforcement agency.

HARASSMENT POLICY

It is the policy as well as the responsibility of Pittsburgh Theological Seminary, as an institution preparing men and women for leadership roles in the Church, to establish an environment of trust in which the dignity and worth of all members of the institutional community are respected. Therefore, the Seminary will not condone or disregard incidents of sexual or racial harassment. This applies to all persons in the Seminary community. Such harassment is a misuse of power. It creates confusion and an uncomfortable, hostile, and intimidating environment in which to work and study. It destroys opportunities for students, faculty, and staff to develop and affirm strong, positive self-concepts and the sense of self-confidence and mutual respect that are essential both to the educational process and to the excellence of a well-functioning institution. Further information is outlined in the Student Handbook.

PEOPLE FINDER

The People Finder is a campus-wide directory published in the fall of each year. This publication contains a photo of each student, faculty, and staff member, along with name, address, phone number, and e-mail information. Faculty and staff listings also include office numbers, extensions, and spouse names. Student listings include undergraduate institution, year of study, degree program, day or evening student status, and spouse name if applicable. This directory is never to be distributed beyond the Seminary community, but as with all public documents, one should use caution in listing information that must be kept completely confidential.

Finances



The Board of Directors of Pittsburgh Theological Seminary has approved the following tuition, housing rent, and fees for the 2007-2008 academic year. Modest increases are anticipated for the following year.

The Seminary reserves the right to make changes in all tuition, housing rent, fees, and financial aid policies without prior notice.

TUITION AND FEES

CANDIDATES FOR THE M.DIV., M.A. AND S.T.M. DEGREES

Charge for 27 term hours \$7,371

Charge for 36 term hours \$9,828

Full-time per credit (nine or more credits) \$273

Part-time per credit (eight or fewer credits) \$295

CANDIDATES FOR THE D.MIN. DEGREE

Per credit \$295

Annual continuation fee (after five years) \$200

SPECIAL STUDENTS

Per credit \$295

CANDIDATES FOR THE PH.D. DEGREE

Prices established by the University of Pittsburgh

For information contact:

Director of Graduate Studies

Department of Religious Studies

University of Pittsburgh

2604 Cathedral of Learning

Pittsburgh, Pa. 15260

relgst@pitt.edu

412-624-5990

UNIVERSITY COURSES

Courses taken at area universities through the PCHE cross-registration system are charged at Pittsburgh Theological Seminary tuition rates and tuition is paid to the Seminary. Please note: This does not apply to the Seminary's Dual Degree Programs.

AUDIT COURSES

Full-time students: One course at no charge
 Part-time students: \$125 and no academic credit
 Continuing Education: \$125 and no academic credit

FEES

Application Fee \$35
 Matriculation Fee* \$50
 Student Association Fee (\$16 per term) \$48
 Technology Fee \$90
 Transcript Fee: Transcripts are provided for current students with out charge. If not currently enrolled, the charge is \$4 per transcript
 *The Matriculation Fee is applied to tuition costs.

BOARD

Meals may be purchased in the cafeteria Monday through Friday (morning and noon) throughout the academic year, excluding vacation periods. The estimated cost for board for an academic year for a single student is \$3,160. Meal service is provided on a cash-only basis for the convenience of students, faculty, and staff. Evening meals are served in the Shakarian Campus Center several evenings a week, depending on class schedules. The food services are closed during vacations and holidays. In addition, shared kitchens are available in the Calian Residence Hall year round for food storage and preparation.

RENT

CALIAN RESIDENCE HALL FEES

Nine month charge for a Residential Hall room \$3,555
 (\$1,185 per term)

APARTMENT FEES (PER MONTH)

Fulton Hall: 39 apartments

Efficiency apartments \$495

One-bedroom apartments \$600

Highlander: 23 apartments

One-bedroom apartments \$630

Two-bedroom apartments \$720

Anderson/McMillan Halls: 31 apartments

One-bedroom apartments \$570

Two-bedroom apartments \$740

Three-bedroom apartments \$850

Four-bedroom apartments \$1,000

Please Note: Rental charges are billed per term to coincide with the academic year. All Seminary apartments are rented unfurnished. Stoves and refrigerators are supplied, but no other furniture or furnishings are available. Utilities are included in the Calian Residence Hall and apartment rental fees. The tenant is responsible for telephone and cable installation and monthly service fees. Wireless Internet access is currently available at no additional charge.

MANDATORY STUDENT HEALTH INSURANCE

The Board of Directors of the Seminary has determined that students must be adequately covered with health insurance. For students without health insurance, the Seminary includes information on several different plans in the Student Registration Packet. It is important that this cost be included in each student's estimate of expenses. Verification of an existing policy is due upon registration for each term of attendance. International students are required to enroll in health insurance plans specified by the Seminary. Contact the Business Office for current information.

PAYMENT OF FEES

Academic fees and expenses are payable during the first two weeks of each term. When necessary, full-time and part-time students may make arrangements at the Business Office for a payment plan to cover a term's expenses. There is a finance charge of one-half percent per month on the open account balance. A full-time student's account must be below \$500 before the student can register for the following term. A part-time student's account must be paid in full before the student can register for the following term.

FINANCING SEMINARY EDUCATION

The goal of the Pittsburgh Seminary financial aid program is to assist each student in arranging financial support. While it remains each student's responsibility to meet the costs of his or her theological

education, the Seminary desires to provide grants and work assistance to full-time students in the Master of Divinity, Master of Arts, and Master of Sacred Theology programs who have need, regardless of denominational affiliation. However, the student's denomination and family are also expected to share in meeting the financial obligation. Awarding financial aid to students is a process that is based on need. The application procedure requires students to complete the Free Application for Federal Student Aid (FAFSA) as well as the Seminary application along with submitting a copy of the student's prior year tax return. Both are necessary because eligibility for the financial aid program and the Expected Family/Student Contribution (EFC) are determined from calculations of these forms.

COST/INCOME

Pittsburgh Theological Seminary uses expense norms in computing a student's need. The allowed expenses for the academic (nine month) year are as follows.

2007-2008 ALLOWED EXPENSES

To determine each student's financial need, Pittsburgh Theological Seminary uses the following tuition charges, institutional fees, and budgets based on the average cost of living in Western Pennsylvania. In addition, allowances are made for dependent children. Although actual living expenses for the student may vary, these budgets will be used to determine a student's eligibility for financial aid. The following figures are estimated for a nine month academic year.

2007-2008 ACADEMIC YEAR

	Single Student	Married Student
Tuition (full-time 27 credits)	\$7,371	\$7,371
Tuition (full-time 36 credits)	9,828	9,828
Books	900	900
S.A. Fee	48	48
Technology Fee	90	90
Rent	3,555	5,400
Food	3,160	4,190
Other**	6,320	9,900
Total (full-time 27 credits)	21,444	27,899
Total (full-time 36 credits)	23,901	30,356

** Health insurance, transportation, personal care, clothing, entertainment, etc., are some of the expenses to be considered under this line item. The above budget estimates health insurance costs.

Please be advised that the completed and signed form, PTS Mandatory Student Health Insurance, is due upon registration for each term of attendance. Students choosing to subscribe through the Seminary group plan should know that monthly premium payments are made for this insurance.

The student's demonstrated need is the difference between allowed expenses and the expected family contribution. To help meet this need, Pittsburgh Theological Seminary will assign a campus job and make a grant award. The student is expected to seek outside sources of aid; these will not affect the Seminary grant unless need is reduced to less than the PTS grant. In order to gather information about a student's financial status, a copy of the previous year's income tax return must accompany the aid application.

WORK ASSISTANCE

The first part of aid, up to \$2,723 is the awarding of a Work Assistance assignment. Campus jobs exist in all aspects of Seminary life, including the Playroom, Cafeteria, Library, and Administrative offices.

GRANTS

Grant assistance is provided by our restricted endowment funds and annual gifts to the Student Financial Assistance Fund. A majority of PTS full-time students receive Seminary Aid.

The grant award is given to students regardless of denominational affiliation. However, an additional percentage will be given to members of the Presbyterian Church (U.S.A.) who are endorsed by their session or are enrolled as inquirers or candidates under care of a PC (U.S.A.) presbytery. An additional percentage will be given to racial/ethnic students as well. The maximum grant for all students will be the cost of tuition in effect each year. One third of the grant is made available each term. Students with unusual personal/family expenses may apply by letter to have their grant percentage increased by 10 percent. In addition to a Pittsburgh Theological Seminary grant, a student may be eligible for a rent rebate during the academic year if he or she is a full-time student, receiving the maximum grant award, and living in Seminary housing. Residence Hall students receive a rebate of \$225 per term. Apartment dwellers receive a rebate of \$375 per term/per apartment.

Honoring a commitment to provide additional financial help to students demonstrating greater need, the Seminary, through its Book Rebate Program, will award \$480 to those students receiving maximum aid and carrying 36 credits. Students with maximum aid and registered for 27 credits will receive \$360.

The Financial Aid Package is based on the assumption that a student is registered for at least nine credit hours. No financial aid will be available to students registered for less than nine credits. Should a student fail a course(s), there will be no financial aid for the repeat course(s). Should a student withdraw without faculty approval from a class after the official add/drop period, financial aid for this course will be revoked and the student is responsible for one-half of the tuition fee.

Transcripts will be reviewed after each academic year; a student whose cumulative grade point average is less than 2.5 will receive no further financial aid until the following academic year and then only if the cumulative GPA has been raised to 2.5. Students who are in a “default” of their federal educational loans are ineligible for institutional aid. Students who are currently in default are encouraged to contact their lending institutions to seek resolution. The Financial Aid Office assists and encourages students to process applications for other sources of grant assistance such as the Presbyterian Study Grant and the Racial/Ethnic Leadership Supplement Grant for Asian, Black, Hispanic, and Native American students. These assist graduate students who are confirmed members of the Presbyterian Church (U.S.A.) in preparation for professional church occupations.

LOANS

Many students will enter Seminary with educational loans, so every effort is made to keep this aid component to a minimum. When a student has exhausted all possibilities for other forms of financial aid and still needs funds, a loan may be the only option. There are loans available through the Federal Family Educational Program, some denominational agencies, and other sources. Once the student has determined that a student loan is needed to help finance educational expenses, he or she should make an appointment with the Director of Financial Aid to discuss the situation and the loan process.

REFUNDS

A refund is made to a student who does not complete a full term, based on the date of formal notification of withdrawal or on the date that the Seminary formally determines that the student is dismissed and notifies him or her of this action. Courses may be dropped or added during the first two weeks of each term without penalty. Courses dropped during the third through the fifth weeks carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment.

DEADLINES AND ADDITIONAL INFORMATION

The Seminary Financial Aid Program is based on a nine-month academic year. Each year, a new PTS application and FAFSA along with a copy of the student's prior year tax return must be refilled.

Application Deadlines: Applications are reviewed in the order in which they are received until funds have been exhausted. Returning students must have their completed financial aid application turned in to the Financial Aid Office by April 15. Prospective student applications are processed after acceptance on a rolling basis beginning February 1 until funds are exhausted.

These policies are subject to change. They are operative for the current academic year (2007-2008) and represent no commitment beyond the current year. The Financial Aid Policy Committee, which includes students, conducts an annual review.

Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary Financial Aid Office.

MERIT SCHOLARSHIPS

HONOR SCHOLARSHIPS

The Merit Scholarship program is one way Pittsburgh Theological Seminary encourages the enrollment of young men and women of the highest academic ability in the Master of Divinity and Master of Arts programs. Those considered for a Merit Scholarship shall be from among those applicants who will have made application for the fall term before February 1 of the year in which they intend to enroll. These applicants will have graduated from a regionally accredited or internationally recognized college or university having earned at least a 3.5 cumulative grade point average in a bachelor's degree program (or the numeric equivalent for schools not using the 4 point scale). They shall be students of demonstrated potential for outstanding Christian service as determined through letters of reference and the admissions interview. All students who meet these criteria will be considered for Honors Scholarships; there is no additional application process.

To be eligible to receive the scholarship, students must maintain a full-time status for each term. Merit Scholarships will be awarded for a maximum of three consecutive years for those admitted to the Master of Divinity program and two consecutive years for those admitted to the Master of Arts program. They will be renewed each spring for the

following year and only if the student's cumulative grade point at the end of the academic year is at least 3.5. If the recipient's cumulative grade point average does fall below a 3.5 at the end of the academic year, the honors scholarship cannot be reinstated.

Honors Scholarships are awarded without consideration of financial need. They include: The James L. and Marjorie H. Gilmore Scholarship, the Faggs Manor/John McMillan Scholarship, the Neenah Scholarship, the Molyneaux Scholarship, the Hiaasen Family Scholarships, the Thomas Chalmers Honors Scholarships, and the Catherine and Andrew Purves Merit Scholarship. All honor scholarship recipients are welcomed to apply for financial aid; however, the maximum combined award cannot exceed 150 percent of the cost of tuition.

The Faggs Manor Presbyterian Church (U.S.A.)/John McMillan Honors Scholarship was established in 1986 by the Faggs Manor Presbyterian Church (U.S.A.), Cochranville, Pa., in the names of this congregation and of the Rev. Dr. John McMillan, son of the Faggs Manor Presbyterian Church (U.S.A.) and a pioneer teacher and leader in theological education in Western Pennsylvania. Dr. McMillan's work had great influence in the establishment of Western Theological Seminary, one of the antecedents of Pittsburgh Theological Seminary. Preference shall be given for this Honors Scholarship to qualified full-time students who are members of Presbyterian Churches (U.S.A.) within the boundaries of Donegal Presbytery and/or who are under care of Donegal Presbytery of the Presbyterian Church (U.S.A.).

The Carl A. Hiaasen Honors Scholarship Fund was established by the bequest of Abraham L. Mailman in honor of Mr. Carl A. Hiaasen, a former member of the Board of Directors of Pittsburgh Theological Seminary. A second pool of scholarship funds has been established by Carl A. Hiaasen and his heirs to honor this family. This gift awards three additional Hiaasen Family Honors Scholarships: the Carl A. Hiaasen Family Honors Scholarship in memory of Mr. Hiaasen; the Clara Judith Landmark Hiaasen Honors Scholarship in memory of Mr. Hiaasen's wife; and the Kermit Odel Hiaasen Honors Scholarship in memory of their only child.

The David E. Molyneaux Honors Scholarship was established by the First Presbyterian Church of Flint, Mich., in affection for their pastor, David E. Molyneaux, an alumnus and former Board member of the Seminary.

The Thomas Chalmers Honors Scholarships were established in 1999 to acknowledge incoming students who have achieved academic excellence in their past work and who display gifts for Christian leadership. The scholarship is designed to substantially defray the cost of tuition, and is renewable each spring if the student maintains a 3.5 cumulative grade point average.

The James L. and Marjorie H. Gilmore Scholarships were established in 2003 to recognize those incoming students who have achieved academic excellence in their past work, who display gifts for leadership in the church, and who rank at the top of their incoming Seminary class. The scholarship is designed to defray the cost of tuition and books, as well as other living and seminary expenses.

The Catherine and Andrew Purves Merit Scholarship was established in 2006 by the generosity of John and Virginia Ferguson, Atlanta, Ga. The scholarship will be awarded each year to one student for three years, assuming that the student continues to meet the general requirements for Merit Scholarships. Preference for this Merit Scholarship shall be given to qualified full-time Master of Divinity students who have confessed faith in Jesus Christ as Lord of all, shown a commitment to the life and ministry of the church, and demonstrated excellence in their academic preparation for the study of theology.

PRESIDENTIAL SCHOLARSHIPS

Pittsburgh Theological Seminary will offer a limited number of Presidential Scholarships to Master of Divinity and Master of Arts candidates who have attained high academic achievements in previous degree studies. Presidential Scholarships are awarded using the same criteria as Honors Scholarships but are awarded only to first year students and will be awarded for one year only. Presidential Scholarships shall be granted only to prospective students making application to the Seminary for Term I on or before February 1 of any year. Recipients must enroll as full time students.

AWARDS, FELLOWSHIPS, PRIZES, AND OTHER SCHOLARSHIPS

The Jennie Rigg Barbour Memorial Prize is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of

the class if, in the judgment of the faculty, he or she is worthy in all other respects.

The Watson Samuel Boyce Music Prize is to be awarded annually to that member of the senior class who makes the most outstanding contribution to the life of the Seminary in the area of Church Music.

The Brooks Foundation Commencement Prize is awarded to the graduating senior, whether Master of Divinity or Master of Arts, who has taken his or her full course of study at Pittsburgh Theological Seminary and who has the highest standing in the general area of Pastoral Care.

The Robert M. Ezzell Homiletical Prize was established by the children of Bob Ezzell in memory of their father who taught homiletics at PTS from 1969 to 1998. The prize is awarded to a graduating Master of Divinity student, who, in the estimation of the selection committee, has demonstrated an excellence in preaching with an affinity for applying the insights of popular culture (derived from film, television, print media, and music) to theology. The award is intended to supplement a graduate's income as he/she enters the ministry and/or pursues advanced study in homiletics.

The Fox Chapel Presbyterian Church Endowed Scholarship was created as scholarship aid for Presbyterian students qualifying for financial aid who have demonstrated meritorious academic achievement in degree related programs at Pittsburgh Theological Seminary.

The Paul T. Gerrard Prize in Homiletics and Pastoral Care is to be awarded to the graduating senior Master of Divinity student judged best by the faculty in homiletics and pastoral care and who shows promise for a future in pastoral ministry. The recipient is encouraged to use this prize for his or her theological library.

The Jackson Hale Prize in Polity is awarded to a senior in recognition of his or her academic achievements, especially in church polity.

The Thomas Jamison Scholarship is given every year to the member of the senior class who has the highest average at the beginning of his or her final term of study. The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

The Dr. Theodore W. Kalsbeek '51 Prize, established by the Sycamore Presbyterian Church, Cincinnati, Ohio, is awarded to a student at the end of the middle year, who by aptitude, temperament, and commitment is deemed to show the most promise in serving small churches with traditional reformed theology, effective Biblical preaching, and compassionate pastoral involvement.

The Michael Wilson Keith Memorial Homiletical Prize is awarded to a senior class member who has spent three years in the Seminary and has taken the highest standing in the department of Homiletics.

The Robert A. Lee Church History Prize is to be awarded yearly to the students taking first and second rank respectively in the department of Church History.

The Sylvester S. Marvin Memorial Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of postgraduate study at an institution approved by the faculty following his or her graduation.

The Walter P. and Anna L. McConkey Award in Homiletics is given to a student who at the end of the middle year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

The Edwin Dwight McKune Award for an International Student is given to a student who has demonstrated meritorious performance in his or her Seminary work and who is returning to his or her native land to witness to Christ there.

The John W. Meister Award in the Pastoral Ministry has been established by J. W. Gregg Meister, Interlink Video Productions, Inc., in memory of Rev. John W. Meister, who at his death in 1974 was director of the Council of Theological Seminaries. The award is made each year to that member of the graduating class who manifests to the greatest degree those characteristics which are most essential to effective pastoral leadership.

Middlesex United Presbyterian Church (Presbyterian Church U.S.A.) Memorial Prize in Biblical Studies is awarded to the graduating senior who, in the judgment of the faculty, is most deserving of this award. The prize was established in 1989 by action of the former Middlesex United Presbyterian Church (U.S.A.).

The Clara Edna Miller Prize in Pastoral Theology is awarded to that student in the Master of Divinity program finishing the seventh term who achieves the highest academic standing in those courses in the curriculum particularly adapted to the practice of ministry, i.e., preaching, worship, education, pastoral care, administration, and leadership development.

The Walter L. Moser Prize in Missions is awarded to that member of the graduating class who is deemed most deserving among those entering a denominationally recognized or ecumenically sponsored mission field.

The James Purdy Scholarship is apportioned equally each year to up to six junior class members who are full-time students and under care of a presbytery and who, at the end of their junior year, have attained a high standard of excellence in their Seminary work.

The Richard J. Rapp Memorial Award in Doctor of Ministry Studies has been raised by the Covenant Community Presbyterian Church of Pittsburgh as a memorial for the Rev. Dr. Richard J. Rapp, previous director of the Doctor of Ministry Program. Each year these funds are used to provide copies of one or more outstanding doctoral papers to all A.T.S. seminaries which have a Doctor of Ministry Program.

The Andrew Reed Scholarship is given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the scholarship throughout the entire course of three years.

The Henry A. Riddle Fund for Graduate Study provides an annual award to a member of the graduating class designated by the faculty for assistance in postgraduate study, preferably in the field of New Testament.

The Fred McFeely Rogers Prize in Biblical Studies is granted to the student who, in the judgment of the professors of the Biblical area, is most worthy of this award at the end of the junior year.

The Alice Myers Sigler Memorial Prize in History and Theology is granted to the student who, in the judgment of the professors of the history and theology areas, is most worthy of this award at the end of the middler year.

The Valentour World Travel Fellowship enables a full-time student with middler standing to travel for seven to 12 weeks during the summer, visiting various cultures and societies. The award is based on a proposal

that outlines the purpose and the plan for travel, which must include the non-Western world. Proposals will be favored that include a statement of intent to do an Independent Study with a named member of the faculty in the following Fall Term, as well as a preliminary draft proposal for it. The Independent Study is related to some aspect of the student's travel experience. Both the statement of purpose and plan for travel, and the preliminary draft proposal for the Independent Study should be at least 500 words. A complete statement of the policy is available in the Dean's Office.

The Joseph Watson Greek Entrance Prize will be awarded to the student who achieves the highest grade in an examination in classical Greek as he or she enters the junior class of the Seminary.

The John Watson Prize in New Testament will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

The William B. Watson Prize in Hebrew will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.

PC (U.S.A.) DENOMINATIONAL FINANCIAL AID PROGRAM

PITTSBURGH THEOLOGICAL SEMINARY CLERGY SPOUSE DISCOUNT

Individuals whose spouses are ordained as ministers of the Word and Sacrament in the Presbyterian Church (U.S.A.) are eligible for a tuition reduction of one-third. Applications and verification must be made through the Financial Aid Office every year.

PRESBYTERIAN STUDY GRANT

Students who are pursuing their first professional degree and who are registered as an inquirer or candidate with their presbytery at the time of application may qualify for a Presbyterian Study Grant from the Department of Financial Aid for Studies of the Presbyterian Church (U.S.A.). This program is restricted to students attending seminaries related to or in the covenant with the PC (USA).

Applicants must:

- Be enrolled full-time
- Be US citizens or permanent residents of the United States
- Demonstrate financial need

Separate applications are required and available from the PC (USA) Department of Financial Aid for Studies. Awards range between \$1,000 to \$4,000 per academic year. The application requires students to write an essay and to submit recommendations from the student's pastor, CPM, and Seminary contact person or advisor. Applications are available at <http://www.pcusa.org/financialaid/scholarships.htm>.

RACIAL ETHNIC LEADERSHIP SUPPLEMENTAL GRANT

Minority PC (USA) students who identify themselves as members of the African American, Alaska Native, Asian American, Hispanic American or Native American descent may qualify for the Racial Ethnic Leadership Supplemental Grant provided by the Department of Financial Aid for Studies of the Presbyterian Church (U.S.A.). This program is restricted to students attending seminaries related to or in the covenant with the PC (USA).

Applicants must have been awarded the Presbyterian Study Grant and still demonstrate financial need. Awards range between \$500 to \$1,000 per academic year.

LOAN PROGRAM FOR THEOLOGICAL STUDIES

Students who are pursuing their first professional degree and who are registered as an inquirer or candidate with their presbytery at the time of application may qualify for the Loan Program for Theological Studies.

All theological students who are preparing for professional church occupation must:

- Be enrolled either full or part-time
- Maintain satisfactory academic progress
- Be US citizens or permanent residents of the United States
- Demonstrate financial need and meet the denomination's financial reliability standard of no educational debt in excess of \$38,000

The maximum amount of funding is \$6,000 for inquirers and \$15,000 for Candidates. Additional information can be found on the website of the Presbyterian Church (U.S.A.) at www.pcusa.org/financialaid.

CONTACT INFORMATION

Questions, concerns, and application requests should be directed to the Financial Aid Office of Pittsburgh Theological Seminary.

Director of Financial Aid
Pittsburgh Theological Seminary
616 North Highland Avenue
Pittsburgh, PA 15206
412-362-5610 ext. 2111
Fax: 412-363-3260

Admissions



An applicant for admission to any course of study offered by Pittsburgh Theological Seminary must provide evidence of a bachelor's degree from a regionally accredited college or university or its academic equivalent. Additionally, letters of reference, normally written by a member in full communion in some branch of the Christian church, are required. All applicants shall apply for admission to a particular degree program or for special student status. Students who wish to change degree programs after admission must make their request in writing to the Admissions and Standings Committee and provide any additional information needed by the committee to make its decision.

MASTER OF DIVINITY AND MASTER OF ARTS

Applicants to the Master of Divinity and Master of Arts programs are required to have completed their bachelor's degree at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts (history, English, philosophy). It is normally required that an applicant achieve a minimum 2.7 cumulative grade point on a 4.0 scale as an undergraduate or in the last degree program attempted. Applications from those just completing their bachelor's degree will be considered after the student's junior year, with a transcript reflecting work to that point. Prior to enrollment the student must produce a final official undergraduate transcript reflecting the earned degree.

Those applying for Term I (Fall) should apply before February 1 to be considered for Merit Scholarships (page 104). All correspondence concerning admission to the Seminary should be addressed to the Director of Admissions. Applications are considered by the Admissions and Standings Committee upon submission of the following materials:

1. A formal application including names and addresses of references.
2. Official transcripts of all college and university work attempted.
3. A 500–1,000 word statement describing the applicant's religious background, sense of call, and reasons for seeking theological education.
4. A personal interview with the Director of Admissions or person designated by the Director.
5. A letter of reference from the applicant's local church (for the M.Div. applicants only).

6. A nonrefundable \$35 application fee.
7. At the discretion of the Admissions and Standing Committee, an applicant may be required to undergo a battery of psychological and/or mental capacity tests. Such testing is utilized only when it is believed that the results will clarify ambiguities in the student's academic record or in the applicant's fitness for ministry.

After admission is granted, a student is required to submit an Intent to Enroll Form and \$50 fee within 30 days. This assures a student's place in the next entering class. This fee is not refundable and is credited to the student's account upon enrollment.

DUAL PROFESSIONAL DEGREE PROGRAM

In each of the dual degree programs the candidate must apply and be admitted to both Pittsburgh Theological Seminary and the respective partner university. Normally, application to the joint program is made to the appropriate graduate school of the university during the first term of the second year of the Seminary Master of Divinity program.

MASTER OF SACRED THEOLOGY

Applications for the Master of Sacred Theology (S.T.M.) degree program are submitted to the Director of Admissions. Applicants are required to have completed the Master of Divinity degree (or its equivalent) before enrollment. The application process requires the same materials as those for the Master of Divinity and Master of Arts programs. In addition, all applicants must submit a proposal for the S.T.M. thesis of three-five pages, and a paper of 10–15 pages that demonstrates the applicant's ability in scholarship and written English. International students see also below, "International Students."

TRANSFER STUDENTS

A student transferring from another accredited seminary is required to submit the application materials described above. Transfer credits will be evaluated by the Dean of Faculty. Normally only courses for which the grades of A or B were earned will be considered for transfer credit. A student must complete a minimum of one full academic year in residence

at Pittsburgh Theological Seminary in order to become a candidate for the M.Div. or M.A. degree. Transfer students are not eligible for awards, fellowships, prizes, and other scholarships if more than 12 credit hours are transferred.

SPECIAL STUDENTS

Applicants desiring to study at Pittsburgh Theological Seminary for credit on a non-degree basis, other than international students, must possess a bachelor's degree from a regionally accredited college or university at the time of enrollment. Applicants for Special Student status follow the same procedures and submit the same materials as those applying for the M.Div. and M.A. programs. Special Students may enroll in as many as two courses per term, up to a total of six courses. Special Students complete all the assigned requirements for each course in which they enroll and receive academic credit.

INTERNATIONAL STUDENTS

Pittsburgh Theological Seminary recognizes the global nature of the Christian church and seeks to play a role in educating leaders for churches around the world. To that end, the Seminary encourages application by students whose citizenship is held outside the United States, who have completed their primary theological degree in their own country, and who seek further theological education for the purpose of service to the church in their homeland.

All international students applying for study at Pittsburgh Theological Seminary must submit (1) transcripts of their undergraduate and graduate degrees from internationally recognized colleges or universities, and (2) a current TOEFL (Test of English as a Foreign Language) score of no less than 570, if English is not the first language of the applicant. Applications must be submitted by January 1 of the intended year of enrollment.

Pittsburgh Theological Seminary welcomes applications for one year of study as a full-time non-degree student with academic credit for the purpose of attaining a specific educational and professional objective. In this program, students may take any courses they wish without having to satisfy specific degree requirements. Upon completion of required course work, a grade will be issued and recorded on the student's official transcript.

A special track leading to the M.A. degree is available for international students who have completed their first theological degree (e.g. B.D., M.Div.). This degree normally requires two years of class work, but credit for up to one full year of class work may be granted to qualified candidates. The degree is granted on the successful completion of course work and a comprehensive examination. For degree completion, students must have six hours of Bible, six hours of history, six hours of theology, three hours of ethics, and one seminar in international studies.

Students who have completed an M.Div. degree (or its equivalent) and seek a higher degree for purposes of special service to the church in their home country may apply for admission to the Master of Sacred Theology Program (S.T.M.). The S.T.M. Program requires one year of on-campus work at Pittsburgh Theological Seminary and a thesis of 80 pages that should be completed within this year of study.

Requirements for application (other than those mentioned above) include: (1) a letter from a church or seminary official in the student's home country recommending the student for higher degree work at the S.T.M. level; (2) a proposal for the S.T.M. thesis of three-five pages (in English); (3) a paper of 10-15 pages that demonstrates the applicant's ability in scholarship and written English.

All Seminary degree programs are described in the catalog and are open for application by students who qualify. International students from non-English-speaking countries must participate in a noncredit weekly seminar in English conversation and writing. The seminar meets throughout the year when the Seminary is in session; there is no cost to the student.

Health insurance coverage is required for all international students (See page 100.)

International students are members of the International Student Association, which provides peer support and special social activities. Other opportunities are made known to students as they become available.

STUDENT VISAS

Form I-20, which is needed to apply for the F-1 student visa, will be issued only when the Admissions Office has been provided with the required documentation of financial resources to support the student for the duration of the visa. Those entering the country on F-1 student visas, their spouses, and dependents are not eligible for work permits in

the United States. This limits employment opportunities to jobs on the Seminary campus (for the student only). Financial aid is available to all international students who qualify. (See pages 101-112.)

MASTER OF SACRED THEOLOGY

Applications for the Master of Sacred Theology (S.T.M.) degree program are submitted to the Director of Admissions. Applicants are required to have completed the Master of Divinity degree (or its equivalent) before enrollment. The application process requires the same materials as those for the Master of Divinity and Master of Arts programs. In addition, all applicants must submit a proposal for the S.T.M. thesis of three-five pages, and a paper of 10–15 pages that demonstrates the applicant's ability in scholarship and written English. International students see also above, "International Students."

RESIDENCY REQUIREMENT FOR MASTERS DEGREES

A minimum of one full academic year of attendance at Pittsburgh Theological Seminary ordinarily is required for all master's programs.

DOCTOR OF MINISTRY

Applications for the Doctor of Ministry degree are submitted to the Director of the Doctor of Ministry program. A Master of Divinity or its equivalent from an accredited seminary or divinity school is required for admission to the program along with a GPA of 3.0 or higher. Applicants are also expected to have completed a minimum of three years in ministry following the receipt of the Master of Divinity.

Applications to the Doctor of Ministry Program must include:

1. Complete transcripts of all post-high school academic work.
2. Information regarding participation in non-degree continuing education or other post-Master of Divinity studies.
3. Assurance that the applicant will be engaged in some recognized ministerial position for the period of the program.

4. An endorsement from the applicant's Church Board or an ecclesiastical official, approving expenditure of the time called for by the program.
5. A listing of the applicant's ministerial experience to date (for M.Div. applicants only).
6. A statement (500–1,000 words) outlining reasons for wishing to enter the Doctor of Ministry Program.
7. A five-page (double-spaced) reflection paper on some aspect of ministry (preaching, administration, pastoral care, education, etc.) demonstrating the integration of theology and critical thinking in the applicant's ministry.
8. A check or money order for \$35. This fee is not refundable.

Personnel



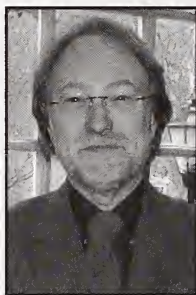
FACULTY

The members of the Pittsburgh Theological Seminary faculty are committed to the scholarly, professional, and personal preparation of men and women for Christian service in the Church. Many members of the faculty are regular contributors to the Church's and the world's scholarly knowledge through publications and participation in learned societies in the Americas, Asia, and Europe. In this way, the faculty at Pittsburgh Theological Seminary contributes to the learning opportunity of students on campus and far away. The faculty formulates the curriculum, directs the entire educational program, and exercises general authority over the student body. Following are profiles of full-time faculty.

DALE C. ALLISON JR.

ERRETT M. GRABLE PROFESSOR OF NEW TESTAMENT EXEGESIS AND EARLY CHRISTIANITY

Dale C. Allison Jr., Errett M. Grable professor of New Testament and early Christianity, has been on the faculty of Pittsburgh Theological Seminary since 1997. Before then, he served on the faculties of Texas Christian University (Fort Worth, Texas) and Friends University (Wichita, Kan.). His areas of expertise include Second Temple Judaism, and he is the author of books on early Christian eschatology, the Gospel of Matthew, the so-called Sayings Source or Q, and the historical Jesus. He has also written *The Luminous Dusk*, a book on religious experience in the modern world, and a full-length commentary on the Testament of Abraham. His most recently published works are *Resurrecting Jesus*, *Studies in Matthew*, and *The Love There That's Sleeping: The Art and Spirituality of George Harrison*. He is currently at work on a full-length commentary on the Epistle of James. He is married to Kristine Allison and they have three children, including two boys still at home.



M. CRAIG BARNES

ROBERT MENEILLY PROFESSOR OF LEADERSHIP AND MINISTRY AND PASTOR OF SHADYSIDE PRESBYTERIAN CHURCH

Craig Barnes was raised on Long Island, N.Y. He earned his bachelor's from The King's College in New York and his M.Div. from Princeton Theological Seminary. At the University of Chicago he received his doctorate in

the history of Christianity. In 1981 he was ordained a Minister of Word and Sacrament by the Presbyterian Church (U.S.A.) and served as a parish pastor for more than 25 years, including nine years as senior pastor of The National Presbyterian Church in Washington, DC. He came to Pittsburgh Seminary in 2002. His published books include *Yearning, When God Interrupts, Hustling God, Sacred Thirst, An Extravagant Mercy*, and *The Search for Home*. He is also the author of numerous articles and is in demand as a preacher and lecturer at churches, denominational events, and seminaries. His current research interest is focused on the parish as a theological context.

JOHN P. BURGESS

JAMES HENRY SNOWDEN PROFESSOR OF SYSTEMATIC THEOLOGY

John P. Burgess has taught at Pittsburgh Theological Seminary since 1998. Previously he was professor at Doane College and Associate for Theology in the Office of Theology and Worship, Presbyterian Church (U.S.A.). He was awarded his B.A. from Colorado College, his

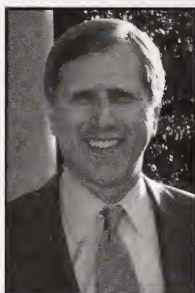
M.Div. from McCormick Theological Seminary, and his Ph.D. in Christian theology from the University of Chicago. An ordained Presbyterian minister, Burgess has served several congregations part-time. His publications include *The East German Church and the End of Communism, Why Scripture Matters: Reading the Bible in a Time of Church Conflict*, and *After Baptism: Shaping the Christian Life*. He also edited *In Whose Image: Faith, Science, and the New Genetics*. He is a member of the Presbyteries' Cooperative Committee on Examinations, a member of the Re-forming Ministry Initiative of the Office of Theology and Worship, and a board member and a faculty mentor for the Company of New Pastors, a Lilly Endowment-funded program that assists Presbyterian candidates in the transition from seminary into ordained ministry. Recently he has lived and traveled extensively in Russia, where he has gotten to know the

Orthodox tradition. Together with his wife, Deb, Burgess has three school-aged daughters, who are also his theological teachers.

WILLIAM J. CARL III

PRESIDENT AND PROFESSOR OF HOMILETICS

In addition to serving as the Seminary's fifth president, the Rev. Dr. William J. Carl III is a professor of homiletics. Before coming to the Seminary, Carl served as pastor of the 1,700-member First Presbyterian Church in Dallas, Texas, a position he held for 22 years.



Carl graduated from the University of Tulsa with a bachelor's in religion and philosophy. He earned his master's of divinity from Louisville Presbyterian Theological Seminary where he was a Patterson Fellow in New Testament Greek. In 1977, he received his doctor of philosophy in rhetoric and communication from the University of Pittsburgh where he also taught as an instructor. He was ordained in the Presbyterian Church (U.S.A.) in 1973.

Carl's previous teaching experience includes associate professor of homiletics and worship and instructor of New Testament Greek at Union Theological Seminary (Va.). Thirty years ago, he was an instructor at Pittsburgh Seminary and more recently served as an adjunct professor at Austin Theological Seminary.

He has lectured at Oxford, Princeton, Cornell, Boston University, the Moscow Theological Academy, the Kerala United Theological Seminary in India, and dozens of other divinity schools and conferences both here and abroad. Carl has published six books and more than 50 scholarly articles and reviews. He also lectures on the brain at medical schools and medical conferences.

Carl is married to Jane. They have two sons: Jeremy, who works at The White House, and David, who is an actor in New York City, and a daughter-in-law (married to Jeremy), Melissa, who is a lobbyist for the American Society of Mechanical Engineers.

RICHARD C. CHAPPLE JR.

ASSISTANT PROFESSOR OF HOMILETICS

Richard Chapple came to the Seminary with 30 years of ministry in the African Methodist Episcopal Zion Church. Within this faith tradition and beyond he has distinguished himself as a preacher, teacher, and lecturer. He and Beverlyn, his wife of 25 years, have two adult children: LaRonda and Richard III. He received his

academic training at the University of Arkansas (B.A.); Howard University Divinity School (M.Div. *with honors*); and Princeton University (Th.M.). While at Howard, he also studied ecumenics at Oxford University. He is a trained psychotherapist under the auspices of AAPC. Chapple is currently pursuing his doctorate in rhetoric and communications at the University of Pittsburgh. He is particularly interested in Methodist studies, pastoral theology, preaching in multicultural contexts, postmodern reflections and homiletics, and the rhetoric of African American preaching. Chapple is a great fan of contemporary jazz, is an avid collector of portraits and photos, and modestly boasts of his basketball skills, minus a step or two.

RONALD S. COLE-TURNER

H. PARKER SHARP PROFESSOR OF THEOLOGY AND ETHICS

Ronald Cole-Turner is the H. Parker Sharp professor of theology and ethics, a position relating theology and ethics to developments in science and technology. He is an ordained minister of the United Church of Christ and active in the UCC Science and Technology Network. He

is a founding member of the International Society for Science and Religion, currently serving as vice president. He has served on the Advisory Board of the John Templeton Foundation and the Metanexus Institute. Cole-Turner is the author of *The New Genesis: Theology and the Genetic Revolution*, the co-author (with Brent Waters) of *Pastoral Genetics: Theology and Care at the Beginning of Life*, the editor of *Human Cloning: Religious Responses* and of *Beyond Cloning: Religion and the Remaking of Humanity*, the co-editor of *God and the Embryo: Religious Voices on Stem Cells and Cloning*, and editor of *Design and Destiny: Jewish and Christian Perspectives on Human Germline Modification* (in press). He is also the author of the popular baptism hymn, "Child of Blessing, Child of Promise." He and his wife Rebecca have two daughters, Sarah and Rachel.

JEROME F.D. CREACH

ROBERT C. HOLLAND PROFESSOR OF OLD TESTAMENT



The Rev. Dr. Jerome Creach is Robert C. Holland professor of Old Testament. Before joining the faculty of Pittsburgh Seminary in 2000, he taught at Barton College (1994-2000), the College of William & Mary (1993-94), Randolph-Macon College (1993), and the Baptist Theological Seminary at Richmond (1992-93). Creach earned his doctorate at Union Theological Seminary in Virginia (now Union-PSCE). Prior to his study at Union, he earned his M.Div. and Th.M. (in Systematic Theology) degrees at the Southern Baptist Theological Seminary. Creach is interested in Old Testament theology and the appropriation of the Bible to the life of the church. Psalms and Prophets are his primary areas of research. He has published four books and numerous articles and reviews in journals for biblical studies. He is currently writing a book on the problem of violence in the Bible. A Minister of the Word and Sacrament in the Presbyterian Church (U.S.A.), Creach has served congregations in Virginia and North Carolina and preaches and teaches regularly in churches in the Pittsburgh area. Creach's publications include *Joshua: Interpretation: A Bible Commentary for Teaching and Preaching* (WJK 2003), *Psalms Interpretation Bible Studies* (Geneva 1999), and *Yahweh as Refuge and the Editing of the Hebrew Psalter* (Sheffield Academic Press 1996). He is married to Page L. D. Creach, also a minister in the Presbyterian Church (U.S.A.). They have two children, Adair, 14 and Davis, 7.

ROBERT A.J. GAGNON

ASSISTANT PROFESSOR OF NEW TESTAMENT



Robert A.J. Gagnon joined the faculty at Pittsburgh Theological Seminary in 1994. He received his bachelor's from Dartmouth College, his M.T.S. from Harvard Divinity School, and his doctorate from Princeton Theological Seminary. His main fields of interest are Pauline theology and sexual issues in the Bible. He is the author of *The Bible and Homosexual Practice: Texts and Hermeneutics* (Abingdon, 2001), co-author (with Dan O. Via) of *Homosexuality and the Bible: Two Views* (Fortress, 2003), and author of a number of articles in scholarly journals such as *Journal of Biblical Literature*, *New Testament Studies*, *Catholic Biblical Quarterly*, *Novum Testamentum*,

Zeitschrift für die alttestamentliche Wissenschaft, and *Horizons in Biblical Theology*. He and his wife Carol have two daughters.



DEIRDRE KING HAINSWORTH

ASSISTANT PROFESSOR OF CHRISTIAN ETHICS

New to the Seminary in 2005, Deirdre Hainsworth earned her B.A. from Harvard and Radcliffe Colleges and her M.Div. and doctorate from Princeton Theological Seminary. She recently completed her doctoral studies in the religion and society program, while focusing on

Christian social ethics. Hainsworth's dissertation addressed "Digital Personas, Human Lives: A Christian Social and Ethical Analysis of Personhood, Privacy and Information Technologies." From 2002-2005, Hainsworth served as fulltime professor in the department of religion at Friends University, Wichita, Kan. teaching courses in ethics, philosophy, and business and management ethics. Hainsworth was ordained as Minister of Word and Sacrament in August 2004 in the United Church of Christ. Her most recent essay "Beyond WWJD? Ethical and Christological Reflection in UCC Social Action Resolution" appeared in *Christology in the United Church of Christ*.



EDITH HUMPHREY

WILLIAM F. ORR PROFESSOR OF NEW TESTAMENT

Edith Humphrey is the William F. Orr professor of New Testament at Pittsburgh Theological Seminary. Prior to her service at PTS, she taught at several colleges and universities in Canada, and was professor of scripture at Augustine College, Ottawa, Canada, from 1997-2002,

where in her final year she served as dean. She earned her bachelor's from Victoria University (University of Toronto) and received her doctorate from McGill University, Montreal, where she was awarded the Governor General's Gold Medal. The author of numerous articles on the literary and rhetorical study of the Bible, she has also written four books, *And I Turned to See the Voice: The Rhetoric of Vision in the New Testament* (forthcoming fall 2007), *Ecstasy and Intimacy, When the Holy Spirit Meets the Human Spirit*, the Sheffield guide to *Joseph and Aseneth*; and *The Ladies and the Cities, Transformation and Apocalyptic Identity in Joseph and Aseneth, 4 Ezra, the Apocalypse and The Shepherd of Hermas*.

In her popular writing she has addressed such subjects as the Jesus Seminar, the Trinity, sexuality and the human person, the authority of scripture within the Great Tradition, and Christian spirituality. Humphrey is also co-author, along with other members of the Primate's Theological Commission (Anglican Church of Canada) of a series of theological workbooks for congregational use, entitled "Wrestling with God." She is currently researching for a book that will address the significance of worship as it constitutes the Church catholic.

An active church person, she is well known as a popular speaker at church, ecumenical conferences, and seminary events. Currently she serves on the Commission on Ministry for the Pittsburgh Episcopal Diocese, as a theological advisor for the Essentials movement of the Anglican Church of Canada, and as an active member of Church of the Ascension in Oakland. An accomplished musician who was musical director and organist at St. George's Anglican Church in Ottawa, she now participates in the PTS choir and woodwind ensemble. She and her husband Chris have a daughter who is beginning college, two married daughters, one granddaughter, and the promise of more in the near future; it is their joy that this extended family is presently all resident in the Pittsburgh area.

BYRON H. JACKSON

**DEAN OF FACULTY AND VICE PRESIDENT
FOR ACADEMIC AFFAIRS;
LOUISE AND PERRY DICK ASSOCIATE
PROFESSOR OF CHURCH EDUCATION**



Byron H. Jackson has taught at the Seminary since 1986. His areas of teaching include congregational dynamics, faith perspectives, teaching methods, program administration, and education theory. He is especially interested in helping students explore ways people learn through reflection on their everyday experiences.

An ordained minister in the Presbyterian Church (U.S.A.), Jackson has served congregations in North Carolina and Kentucky and has also worked on the staff of the General Assembly. He received his bachelor's degree from Randolph-Macon College, his M.Div. from Union Theological Seminary in Virginia, and his Ed.D. from Columbia University.



SUSAN L. KENDALL

DIRECTOR OF THE DOCTOR OF MINISTRY PROGRAM

The Rev. Dr. Susan L. Kendall is the director of the Doctor of Ministry Program. She earned her bachelor's from Azusa Pacific University, her master's of divinity from Wesley Theological Seminary, and her doctorate from Claremont Graduate University, School of Religion:

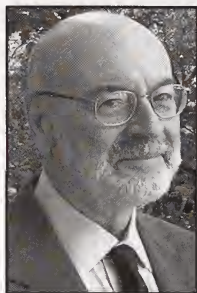
Program of Theology, Ethics and Culture. Before accepting a position with the Seminary, Kendall worked as a parish associate at Lewinsville Presbyterian Church in McLean, Va., program manager at Bread for the World Institute, and as head of staff at Reedwood Friends Meeting in Portland, Ore. Kendall has also served as the associate pastor at Saint Mark Presbyterian Church, Rockville, Md. and as interim pastor at Yokohama Union Church, Yokohama, Japan. Her education experience includes director of education and mission outreach at the Church of Pilgrims and director of adult education and pastoral counselor at Tokyo Union Church, Tokyo, Japan. She has served as an editor/writer and office manager and director of proposal writing for Development Associates in Washington, D.C. and has worked with the Office of Chaplains, Frankfurt, Germany.

Kendall is a member of the American Academy of Religion and a member-at-large of the National Capital Presbytery, Washington, D.C. Her professional activities include working with the Company of Teachers at the Reformed Institute of Metropolitan Washington, serving on the Committee on Preparation of Candidates for Ministry, National Capital Presbytery, and regularly teaching and preaching in the greater Washington, D.C. area. She is part of the Scholars Roundtable for the Narrative Leadership Project; and is at work on planning the first of a series of consultations for women in pastoral ministry and leadership. Kendall's publications include "Accounting for Globalization: The Theologian's Task," *Koinonia: The Princeton Theological Seminary Graduate Forum and Sense of the Meeting*, *The Writings of Jack Willcuts*. She also presented "White Women and Mainline Christianity: Writing Their Stories" at the Mid-Atlantic American Academy of Religion Journal Conference. Kendall is currently working on a series of articles that will lead to a book taken from her dissertation, "The Edgeline of the Mainline: Nascent Prophets or Wayward Sheep?" In addition, she is completing a book about her experiences in Pittsburgh titled *Hunting for Jesus in Pittsburgh: Finding New Faith*.

CHARLES B. PARTEE

P.C. ROSSIN PROFESSOR OF CHURCH HISTORY

Charles B. Partee received an A.B. from Maryville College, Tenn. with a major in philosophy. He continued his studies at Austin Presbyterian Theological Seminary, where he received the B.D., and at the University of Texas (Austin) receiving the M.A. in classical philosophy. He was awarded the doctorate by Princeton Theological Seminary in theology with a concentration in the history of doctrine. Prior to coming to Pittsburgh Seminary in 1978, Partee served as a Presbyterian pastor in Arkansas and New Jersey and as a professor at two colleges. In addition to his Calvin and Classical Philosophy, Partee has also written a book dealing with the pioneer missionary career of his father-in-law, a 1934 graduate of Pittsburgh Seminary, entitled *Adventure in Africa: The Story of Don McClure*. With his faculty colleague Andrew Purves, Partee wrote *Encountering God: Christian Faith in Turbulent Times*. He is working on a book on the theology of John scheduled to appear in celebration of Calvin's 500th birthday.



RONALD E. PETERS

HENRY L. HILLMAN ASSOCIATE PROFESSOR OF URBAN MINISTRY AND DIRECTOR OF THE METRO-URBAN INSTITUTE

The Rev. Dr. Ronald Edward Peters teaches courses in the areas of church and ministry, education, and ethics. He brings 18 years of pastoral ministry experience to the seminary classroom. An advisor on social witness policy and urban theological education for the Presbyterian Church (U.S.A.), Peters has conducted urban ministry workshops and preached in Botswana, Cote d'Ivoire, Ethiopia, Ghana, Kenya, Namibia, and South Africa and has observed urban theological education programs in Switzerland, Singapore, Thailand, and the Republic of China. His writings include a treatise on "Christians Celebrating Kwanzaa," "Race and Toxic Waste," and a seven-lesson Bible study series on Mark's Gospel entitled "Christian Discipleship" published by the Presbyterian Church (U.S.A.) Men's Ministry Unit. His most recent writings include *Is This New Wine? Resistance Among Black Presbyterians* in Ronald H. Stone and Robert L. Stivers (eds) *Resistance and Theological Ethics* (Roman



and Littlefield, 2004) and he co-edited *Africentric Approaches to Christian Ministry: Strengthening Urban Congregations in African American Communities* (University Press of America, 2006). Currently, he is working on a new textbook in urban ministry to be published by Abingdon Press in 2007. He is married to Mary Smith Peters and they have two adult children.



ANDREW PURVES

HUGH THOMSON KERR PROFESSOR OF PASTORAL THEOLOGY

A native of Edinburgh, Scotland, Andrew Purves received degrees in philosophy and divinity from the University of Edinburgh, and a Th.M. from Duke Divinity School. His Ph.D. is from the University of Edinburgh.

Purves came to the U. S. in 1978 and was ordained by Philadelphia Presbytery. He served as minister of the Hebron Presbyterian Church, Clinton, Pa. until 1983, when he was called to join the faculty of Pittsburgh Theological Seminary. He is now the Hugh Thomson Kerr professor of pastoral theology.

Purves has a long list of publications, both books and articles, academic and popular. Recent books include *The Search for Compassion: Spirituality and Ministry*, *Union in Christ* (with Mark Achtemeier), *A Passion for the Gospel* (with Achtemeier), *Encountering God: Christian Faith in Turbulent Times* (with Charles Partee), *Pastoral Theology in the Classical Tradition*, and *Reconstructing Pastoral Theology: A Christological Foundation*. A new book, *The Crucifixion of Ministry* will be published in September.

Purves is married to the Rev. Catherine J. Purves, minister of the Bellevue United Presbyterian Church in Pittsburgh Presbytery. They have three grown children, Brendan, Gordon, and Laura.



MARTHA B. ROBBINS

JOAN MARSHALL ASSOCIATE PROFESSOR OF PASTORAL CARE

Martha Robbins holds the Joan Marshall chair of pastoral care, a position that relates theological, spiritual, psychological, cultural, and ethical insights to the practice of pastoral care. An Episcopalian, Robbins is a graduate of Maryville College (B.A.), St. Louis University (M.A.), and Harvard University (Th.D.) Her academic and pastoral interests have revolved around the holistic understanding of human beings' physical, psychological, and spiritual development within their familial, social, and cultural contexts as well as the role of faith in healing and transformation. These interests grew out of her various positions prior to coming to PTS: dean of students of an all-girls high school, director of Campus Ministry and The Human Development Program at Maryville University, and full-time spiritual mentor and retreat director at the Jesuit Spirituality Center. She remains active in facilitating retreats and workshops on various topics of Christian spirituality, spiritual formation, pastoral care, and psychology and has lectured in Israel, Brazil, Australia, New Zealand, and Canada as well as the United States. As a licensed clinical psychologist, Robbins has worked in a number of counseling settings including The Cambridge Hospital at Harvard Medical School and the Family Centre in Lower Hutt, New Zealand. She co-founded the Pittsburgh Consortium on Faith and Health, the Spirituality and Psychology Program (an APA approved program for granting continuing education credits for psychologists and other mental health providers) and the Certificate Program in Spiritual Formation within the Continuing Education Department, all for which she remains an advisor and a frequent instructor. She is currently designing and developing a Training Program in Spiritual Direction and Leadership that she hopes will be offered through the Continuing Education Department in the near future.

She is the author of published poems, numerous articles, book chapters, and a book, *Midlife Women and Death of Mother: A Study of Psychohistorical and Spiritual Transformation*. She authored and created a series of professional CDs on Guided Meditations on Sacred Scripture for assisting people in praying with the Bible. She is currently working on a book, *Being On the Road Together: Transforming Faith in Times of Transition* exploring biblical, theological, spiritual, and psychological insights into the journey of faith as readers walk along with the disciples on the Road to Emmaus. She and her husband, Walter Bowman, make their home in Oakmont, Pa. Their son, Christopher, lives with his wife, Cindy and two daughters, Lexi and Brooke Anna in Southern California.



TIMOTHY D. SON

ASSISTANT PROFESSOR OF CHRISTIAN EDUCATION AND YOUTH MINISTRY

Timothy D. Son joined the Seminary faculty in 2004 as assistant professor of Christian education and youth ministry. He brings more than 20 years of teaching and ministry experience to the position. He received his bachelor's from Cornell University, his M.Div. and

Th.M. from Princeton Theological Seminary, and recently completed his doctoral studies at Teachers College, Columbia University. His dissertation was "Rituals and The Formation of Congregational Identity: Educational Roles of Rituals in Religious Education toward the Empowerment of Faith Communities in a Postmodern Society." Son most recently served as adjunct professor in Christian education at New Brunswick Theological Seminary and at New York Theological Seminary. His other teaching experiences include serving as assistant dean for student affairs and as professor at New Jersey School of Christian education, project team member for congregational studies at Auburn Seminary and the Lilly Foundation Project, director of Christian Education Library at Princeton Theological Seminary (School of Christian Education), and program director for arts and crafts at French Wood Summer Academy. He was also appointed educator and seminar leader for the Three-Year- Educational Project of the Teacher's Training Program at General Assembly of the Presbyterian Church (U.S.A.). His ministries include pastoring at four Presbyterian churches. He has worked with the Council of Korean Churches of Greater New Jersey as chairperson for Youth Evangelism Committee and was head director and organizer of Hosanna 2002.

Son has authored numerous publications focusing on Christian education, including *Asian Americans and Christian Ministry* (1999). He is married to Angella Pak Son, assistant professor at the Theological School at Drew University, in Madison N.J. They have one daughter.



TERESA L. STRICKLEN

ASSISTANT PROFESSOR OF HOMILETICS

Teresa Lockhart Stricklen teaches courses in homiletics and liturgics. Her research interests are in the areas of homiletic theology, revelation, hermeneutics, ritual-symbolic thought and action, performance theory, and

arts and culture. Her dissertation was on the history of homiletic theory as it related to theology and theological education, and she continues to research homiletic education.

An ordained pastor in the Presbyterian Church (U.S.A.), she has served different types of churches (urban, rural, suburban, university) in various ministerial capacities (pastor, director of Christian education, associate pastor, interim pastor). Trained in theatre arts, she also taught university English and speech courses before being called to ministry. She earned both her M.Div. and her doctorate in homiletics, liturgics, and theology from Vanderbilt Divinity School.

She cannot only teach but do. She is a preacher and worship leader as well as a teacher who enjoys helping people become the preachers they've been called to be by preaching sermons that people can remember. She has had several sermons published, including some in the *Abingdon Women's Preaching Annual*. She has contributed to the forthcoming *New Interpreters Bible Handbook of Preaching* and has written various articles on preaching, worship, and theological hermeneutics. She is currently working on a book on homiletic theology and is writing a series of poems reflecting upon the church year "as the Spirit strikes."

She and her husband Frank, two daughters, a border collie, and a cat live in a four-square Victorian house near the Seminary that they are slowly restoring. Visit her website at www.teresastricklen.net

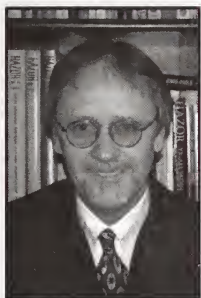
SCOTT W. SUNQUIST

W. DON McCLURE ASSOCIATE PROFESSOR OF WORLD MISSION AND EVANGELISM

Scott W. Sunquist came to Pittsburgh in 1995 after teaching at Trinity Theological College in the Republic of Singapore for eight years. In addition, he was the pastor of Covenant Presbyterian Church in Singapore for three years. Sunquist received his bachelor's from the University of North Carolina, his M.Div. from Gordon-Conwell Theological Seminary, and his Ph.D. from Princeton Theological Seminary. He has also worked for six years as a campus staff member for Inter-Varsity Christian Fellowship both in Virginia and in Massachusetts. Sunquist's main interests are in the areas of Christian mission, evangelism, and global Christianity. He has written articles in the areas of mission theology, pluralism, and Asian Christianity and at present is doing research and writing on Christianity in the



non-Western world. Sunquist is the editor of the *Dictionary of Asian Christianity* and is the co-author with Dr. Dale Irvin of *History of the World Christian Movement*, in two volumes. In addition to his teaching at the Seminary, Sunquist is involved in the World Mission Initiative at Pittsburgh Theological Seminary. He lectures in churches and at conferences on mission, global Christianity, evangelism, and church renewal. His wife, Nancy, is an elementary school teacher and they have four grown children.



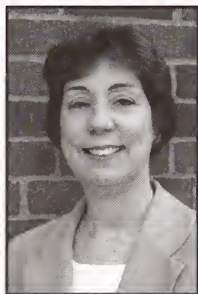
RON E. TAPPY

G. ALBERT SHOEMAKER PROFESSOR OF BIBLE AND ARCHAEOLOGY AND DIRECTOR OF THE KELSO BIBLE LANDS MUSEUM

Dr. Ron Tappy is the G. Albert Shoemaker professor of Bible and archaeology. He also serves as director of the James L. Kelso Bible Lands Museum and as the project director and principal investigator of The Zeitah Excavations, an archaeological field project at Tel Zayit, Israel (www.zeitah.net). In addition to completing graduate work at the Jerusalem University-College and the Oriental Institute of the University of Chicago, Tappy received an MATS degree *summa cum laude* from Gordon-Conwell Theological Seminary and his AM and doctorate *with distinction* from Harvard University. Specializing in the life and literature of the Old Testament period, Biblical archaeology, and the history of Israel, Tappy focuses his teaching on how these areas can enliven our reading of the Bible today. His teaching method stresses ways in which the broader cultural context of biblical Israel helped shape both the world of the biblical writers and, by extension, their theological outlook.

Tappy's research and publication interests center on the interrelated nature of the cultural, political, and economic history of Iron Age (Old Testament) Israel as well as the various ethnic groups with whom Israel interacted. He began excavating at various sites in Israel more than 25 years ago, and his current field research entails directing The Zeitah Excavations, a full-scale field exploration of a Late Bronze–Iron Age town in the Shephelah (“lowlands”) region of biblical Judah. During the 2005 season of excavation, his team discovered an inscription incised in stone in the earliest known Hebrew alphabet (see *New York Times*, Nov. 9, 2005). He has written articles on a variety of topics, including subjects in biblical archaeology, ancient Israelite burial customs and beliefs about the afterlife, the 23rd Psalm, and the Ten Commandments. He is a leading authority on the archaeology of Israelite Samaria and has written two books on that subject. Prior to accepting his

current position at PTS, Tappy taught at Westmont College in Santa Barbara, Calif., and in the Near Eastern studies department at the University of Michigan. He is married to Connie Gundry Tappy and has one daughter, Madeleine Rose Tappy.



SHARON A. TAYLOR

DONALD G. MILLER LIBRARIAN AND DIRECTOR OF THE BARBOUR LIBRARY

Dr. Sharon Taylor is the Donald G. Miller Librarian and director of the Barbour Library. Before coming to the Seminary in 2007, she served for 17 years as the director of the Franklin Trask Library, Andover Newton Theological School. A native Virginian, she received her B.A. and M.L.S. from Florida State University, her M.Div. from Reformed Theological Seminary, her Th.M. from Princeton Theological Seminary, and her Ph.D. from Boston College.

Taylor has served as president and member of the board of directors of the American Theological Library Association. Her other professional activities include American Academy of Religion, American Society of Church History, and serving on accreditation teams with the Association for Theological Schools in the United States and Canada, among numerous others. Taylor has given a number of presentations, faculty lectures, and workshops and has written articles and book reviews for a variety of publications. Her article recently appeared in *A Broadening Conversation: Classic Readings in Theological Librarianship*, a collection of works written for the ATLA Publications Series. Her recent faculty responsibilities at Andover Newton took her to China in 2001 and 2004.

She is an ordained elder in the Presbyterian Church (U.S.A.) and has served on a number of church committees.



STEVEN S. TUELL

ASSOCIATE PROFESSOR OF OLD TESTAMENT

After studying at West Virginia Wesleyan College and Princeton Theological Seminary, Tuell was ordained an elder in the United Methodist Church. He earned his Ph.D. in Hebrew Bible at Union Theological Seminary in Virginia. He has taught at Erskine College, S.C. (1989-1992) and Randolph-Macon College, Va. (1992-2005),

serving at both schools as department chair, and receiving numerous awards for teaching excellence. Along the way, Tuell has also served an inner-city church in Philadelphia, rural parishes in New Jersey and West Virginia, and one of the fastest-growing large membership churches in Virginia. His particular research interest is the biblical literature of the early Persian period. He has written two books, a study of Ezekiel 40—48 in the Harvard Semitic Monographs Series and a commentary on 1 and 2 Chronicles in the Interpretation Series, and with John Strong has co-edited *Constituting the Community: Studies on the Polity of Ancient Israel in Honor of S. Dean McBride Jr.* Tuell has also written numerous scholarly articles and book reviews, and has been a frequent contributor to the United Methodist Publishing House Adult Bible Studies curriculum and Bible Reader series. He is a member in full connection of the Western Pennsylvania Conference of the United Methodist Church, and preaches and teaches frequently throughout the area. Tuell is now writing a commentary on Ezekiel. He and his wife Wendy have three sons.



GEORGE E. TUTWILER

ORGANIST/CHOIRMASTER AND INSTRUCTOR IN CHURCH MUSIC AND UNITED METHODIST STUDIES

George E. Tutwiler has worked at the Seminary since 1981 as organist-choirmaster at Hicks Memorial Chapel and instructor in church music and United Methodist studies. He received his bachelor's in music and English

from Geneva College, where he was elected to Who's Who among Students in American Universities and Colleges, and served as a lecturer in music; and a Certificate in Theological Studies from Wesley Theological Seminary. Further graduate studies were taken at Union (NY) Theological Seminary School of Sacred Music and the University of Pittsburgh. Widely known as a recitalist, conductor, and clinician, he was dean of the Pittsburgh Chapter,

American Guild of Organists, and served as a member of the Guild's National Council for eight years as councilor for the Mid-Atlantic States. He recently completed a six-year term as the national director of the Committee on Seminary and Denominational Relations, and currently serves as a vice-president of the Pittsburgh Concert Society. An ordained elder in The United Methodist Church, he is a member of the World Methodist Council. Tutwiler served as associate pastor/minister of music at three Pittsburgh area churches from 1962-2001 (First United Methodist Church of Pittsburgh, Eastminster Presbyterian Church, and Coraopolis United Methodist Church). His research interests revolve around the current status of liturgy and music in Protestantism and the significance of the Moravians on the Wesleyan movement. He has published several articles and reviews.

JOHN E. WILSON

PROFESSOR OF CHURCH HISTORY

John E. Wilson, professor of church history, has taught at Pittsburgh Theological Seminary since 1984. In 1999 he was named vice president for academic affairs and dean of the faculty and served in this capacity until June 2005. Before coming to Pittsburgh he was Privatdozent for Church History at the University of Basel, Switzerland, and a parish minister in the Swiss Reformed Church. He was ordained to Word and Sacrament in the Swiss Reformed Church. After coming to Pittsburgh, his ministerial status was transferred to the Presbyterian Church (U.S.A.). His bachelor's is from Emory University, his B.D. degree from Drew University Theological School, and his doctorate from Claremont Graduate School; he also has a theo. habil. from the University of Basel. He received research fellowships and stipends for study in Basel and was also a visiting professor at the Protestant Theological Faculty of the University of Prague in 1996. Although he teaches all periods of church history, his main area of research is 19th century hermeneutics and religious thought. His books include: *Introduction to Modern Theology*; *On the Christianity of Theology*, authored by Franz Overbeck and translated with an introduction and notes by John E. Wilson; *Schelling und Nietzsche*; *Schellings Mythologie*; and *Heinrich W.J. Thiersch und sein Lehrer Schelling*; and *Gott, Mensch und Welt bei Franz Overbeck*. He is married and has three adult children.



ADJUNCT FACULTY

- Karen Bowden Cooper, Ph.D.;** Lecturer in Biblical Languages
James Davison, Ph.D.; Director, Continuing Education, Pittsburgh Theological Seminary, Lecturer in Greek
James A. Durlesser, Ph.D.; Pastor, Greenock United Methodist Church, McKeesport, Pa.; Lecturer in Biblical Languages
Nancy T. Foltz, Ph.D.; Ecclesiastical Leadership Consultant, Lecturer in Educational Ministries
James H. Platt, Ph.D.; Lecturer in Biblical Languages
Bruce Stollings, Writing Tutor
Bonnie B. Thurston, Ph.D.; Former Professor at PTS, Lecturer in New Testament
Wayne A. Yost, D.Min.; Executive Presbyter, Kiskiminetas Presbytery; Lecturer in Presbyterian Polity

EMERITI

- Carnegie Samuel Calian, D.Th.;** President Emeritus and Professor Emeritus of Theology
Gonzalo Castillo-Cárdenas, Ph.D.; Professor Emeritus of Church and Society and Third World Studies
Donald E. Gowan, Ph.D.; Robert C. Holland Professor Emeritus of Old Testament
Dikran Y. Hadidian, Th.M.; Librarian Emeritus
Douglas R. A. Hare, Th.D.; William F. Orr Professor Emeritus of New Testament
Jared J. Jackson, Th.D.; Professor Emeritus of Old Testament
George H. Kehm, Th.D.; James Henry Snowden Professor Emeritus of Systematic Theology
Robert L. Kelley Jr., Ph.D.; G. Albert Shoemaker Professor Emeritus of Bible and Archaeology
Nancy L. Lapp, Ph.D.; Curator Emerita of the Kelso Bible Lands Museum
M. Harjie Likins, Ph.D.; Associate Professor Emerita of Church and Ministry
John Mehl, Ph.D.; Director Emeritus, Doctor of Ministry Program
Richard J. Oman, Ph.D.; Howard C. Scharfe Professor Emeritus of Homiletics
H. Eberhard von Waldow, D.Th.; Professor Emeritus of Old Testament
Walter E. Wiest, Ph.D.; Professor Emeritus of Philosophy of Religion

ADMINISTRATIVE OFFICERS

William J. Carl III, President and Professor of Homiletics; B.A., University of Tulsa; M.Div., Louisville Presbyterian Theological Seminary; Ph.D., University of Pittsburgh

Patrick Cunningham, Vice President for Finance and Administration; B.S., University of Pittsburgh; Certified Public Accountant

Lisa M. Dormire, Vice President for Seminary Relations; B.A., Grove City College; M.Div., Pittsburgh Theological Seminary

Byron H. Jackson, Vice President for Academic Affairs and Dean of Faculty; B.A. Randolph-Macon College; M.Div. Union Theological Seminary in Virginia; Ed.D. Columbia University

Thomas J. Pappalardo, Vice President for Strategic Advancement and Marketing; B.A., Barrington College; M.S. Rensselaer Polytechnic Institute

John Welch, Vice President for Student Services and Dean of Students, B.S., Carnegie Mellon University; M.Div., Pittsburgh Theological Seminary

ADMINISTRATORS

Cynthia May Bonetti, Director, Financial Aid and Admissions Officer; B.A., Westminster College; M.B.A., Robert Morris University

Karen Bowden Cooper, Curator, Kelso Bible Lands Museum; B.A., Connecticut College; M.A. and Ph.D., University of California at Berkeley; M.A., Pittsburgh Theological Seminary

Carolyn Cranston, Director, Alumnae/i and Church Relation; B.A. Indiana University of Pennsylvania; M.Div. Pittsburgh Theological Seminary

James E. Davison, Director, Continuing Education and Special Events; B.A., Westminster College; M.Div., Pittsburgh Theological Seminary; Ph.D., University of Iowa

Donald Dawson, Director, World Mission Initiative; B.S., Westminster College; D.Min., Union Seminary

Tom Fulton, Facilities Director; B.A., Clarion State College

Deirdre King Hainsworth, Director, Center for Business, Religion and Public Life; B.A. Harvard and Radcliffe Colleges; M.Div. and Ph.D. Princeton Theological Seminary

Mary Eleanor "Ellie" Johns, Director, Summer Youth Institute and Admissions Associate; B.S. Muskingum College; M.Div., Pittsburgh Theological Seminary

Dennis Kelly, Controller; B.S., Indiana University of Pennsylvania; MSIA/M.B.A., Carnegie Mellon University; Certified Public Accountant

Susan L. Kendall, Director, Doctor of Ministry Program; B.A. Azusa Pacific University; M. Div., Wesley Theological Seminary; Ph.D. Claremont Graduate University

James Lynn, Director of Computer Services; B.S. University of Pittsburgh

Anne B. Malone, Registrar; B.S. Christian Heritage College

Jermaine McKinley, Assistant Director, Metro-Urban Institute; B.S., M.B.A., California Coast University; M.Div., S.T.M., and D.Min. Pittsburgh Theological Seminary

Ronald E. Peters, Director, Metro-Urban Institute; B.A., Southern University; M.Div., Gordon-Conwell Theological Seminary; Ed.D., University of Massachusetts

Sherry Sparks, Director, Admissions and Vocations; B.A., Carlow College; M.M.Ed., Duquesne University; M.Div., Pittsburgh Theological Seminary

Sharon A. Taylor, Donald G. Miller Librarian and Director, Barbour Library; B.A., Florida State University; M.L.S, Florida State University; M.Div., Reformed Theological Seminary; Th.M., Princeton Theological Seminary; Ph.D., Boston College

STAFF

PRESIDENT'S OFFICE

William J. Carl III, President

Linda Smith, Administrative Assistant to the President

DEVELOPMENT OFFICE

Lisa Dormire, Vice President for Seminary Relations

Thomas Pappalardo, Vice President for Strategic Advancement and Marketing

Carolyn Cranston, Director of Alumnae/i and Church Relations

David Keys, Database and Website Administrator

Nancy Hammond, Administrative Assistant to the Vice President for Strategic Advancement and Marketing and Administrative Assistant to the Vice President for Seminary Relations

Melissa Logan, Communications Coordinator

BUSINESS OFFICE

Patrick Cunningham, Vice President for Finance and Administration

Lee Bognar, Administrative Assistant to the Vice President for Finance and Administration

Ellen M. Frisco, Accountant

Dennis Kelly, Controller

James A. Lynn, Director of Computer Services

David Middleton, Network Administrator

Paul W. Schaughency, Personnel Consultant

Carol A. Spotts, Accountant

OFFICES OF THE DEANS, ADMISSIONS, FINANCIAL AID, REGISTRAR & DOCTOR OF MINISTRY PROGRAM

Byron Jackson, Vice President for Academic Affairs and Dean of Faculty

John Welch, Vice President for Student Services and Dean of Students

Kathy Anderson, Administrative Assistant to the Faculty

Cynthia E. May Bonetti, Director of Financial Aid and Admissions Officer

Susan Kendall, Director of Doctor of Ministry Program

Michelle Lapinski, Administrative Assistant to the Vice President for Academic Affairs and Dean of Faculty and Administrative Assistant to the Vice President for Student Services and Dean of Students

Anne Malone, Registrar

Holly McKelvey, Administrative Assistant to the Faculty

Sherry Sparks, Director of Admissions and Vocations

Ursula Sumic, Administrative Assistant to the Director of Admissions
and Administrative Assistant to the Director of Financial Aid
Danielle Waller, Administrative Assistant to the Director of the Doctor
of Ministry Program

KELSO MUSEUM

Ron Tappy, Director
Karen Bowden Cooper, Curator
Nancy Lapp, Curator Emerita

LIBRARY

Sharon A. Taylor, Donald G. Miller Librarian and Director of the Barbour
Library
Karen Baughman, Technical Processor
Patricia G. Beam, Head, Technical Services
David Brennan, Electronics Services Librarian
Diane Faust, Serials Library
Sandra Howard, Cataloguer
Anita Johnson, Head, Public Services
Florentina Lipus, Evening/Weekend Librarian
Ellen Little, Circulation Supervisor
Mary Ellen Scott, Archivist
Mariam Sogoian, Acquisitions Coordinator

METRO-URBAN INSTITUTE

Ronald E. Peters, Director of the Metro-Urban Institute
Jermaine McKinley, Assistant Director of the Metro-Urban Institute
Jacquie Sledge, Administrative Assistant to the Director of the Metro-
Urban Institute

CONTINUING EDUCATION AND SPECIAL EVENTS

James Davison, Director of Continuing Education and Special Events
Barbara Grogan, Administrative Assistant to the Director of Continuing
Education and Special Events

WORLD MISSION INITIATIVE

Don Dawson, Director of WMI
Glendora B. Paul, Coordinator of Mission Programming
Scott Sunquist, Faculty Coordinator

SUMMER YOUTH INSTITUTE

Mary Eleanor "Ellie" Johns, Director of SYI
Danielle Waller, Administrative Assistant to the Director of SYI

PLAYROOM

Joyce Diamondstone, Director of Playroom

Lisa Bick, Assistant Playroom Director

PLANT DEPARTMENT

Thomas M. Fulton, Director of Facilities

Darryl Allen, Custodian

Jesse Bagley, Painter

John J. Bendzsuk, Stationary Engineer

Bob Cieri, Custodian

Sandy Cieri, Custodian

Jerome C. Costelnock, Maintenance

Albert Demeri, Custodian

Tracy Joyce, Custodian

Joseph A. Mafrici, Assistant Facilities Director

Robert G. Marnik, Stationary Engineer and Custodian

MAIL ROOM

Daniel R. Holmes, Mailroom Specialist

FIELD EDUCATION SUPERVISORS 2006-2007

Estelle Aaron
First Presbyterian Church of East
Cleveland
East Cleveland, Ohio

David B. Antonson
Northmont United Presbyterian
Church
Pittsburgh, Pa.

Michael Beckley
Smithton, Pa.

David Brown
First Presbyterian Church
Pittsburgh, Pa.

Sung Yun Cho
Korean United Presbyterian Church
Pittsburgh, Pa.

Chris Cooke
Coalition for Christian Outreach
Pittsburgh, Pa.

Carmen Cox-Harwell
Grace Memorial Presbyterian Church
Pittsburgh, Pa.

John Culp
Tower Presbyterian Church
Grove City, Pa.

Eric C. Dennis
Linway United Presbyterian Church
North Versailles, Pa.

Peter deVries
Old Union Presbyterian Church
Mars, Pa.

David Diercksen
Heritage Presbyterian Church
Pittsburgh, Pa.

Christiane Dutton
East Liberty Presbyterian Church
Pittsburgh, Pa.

Donn Ed
Hosanna Industries, Inc.
Rochester, Pa.

Richard Freeman
Children's Hospital of Pittsburgh
Pittsburgh, Pa.

Darlene Hann
Brighton-McClure Presbyterian
Church
Pittsburgh, Pa.

Richard Harry
Franklin, Pa.

Rebecca Hickok
Cross Roads Presbyterian Church
Monroeville, Pa.

Glenn Hink
First Presbyterian Church
Sharon, Pa.

Beverly James
Calvert Memorial Presbyterian
Church
Pittsburgh, Pa.

Charles Johnson
Cedar Avenue Church of God
Sharon, Pa.

Mary Marks King
Union First Presbyterian Church
Cowansville, Pa.

James W. Legge
Bull Creek Presbyterian Church
Tarentum, Pa.

D. Jay Loshier
First Presbyterian Church 1793
Washington, Pa.

Karl E. McDonald
Ken Mawr United Presbyterian
Church
McKees Rock, Pa.

Lowell Meek
Round Hill Presbyterian Church
Elizabeth, Pa.

Timothy Monroe
United Presbyterian Church of
Blairsville
Blairsville, Pa.

Floyd Palmer
Shuman Juvenile Detention Center
Pittsburgh, Pa.

Ronald Peters
Pittsburgh Theological Seminary
Pittsburgh, Pa.

Jeffrey Potter
Parkwood United Presbyterian
Church
Allison Park, Pa.

Catherine Purves
Bellevue United Presbyterian Church
Pittsburgh, Pa.

Sherry Ramsier
Light of Life Rescue Mission
Pittsburgh, Pa.

Paul E. Roberts
Eastminster United Presbyterian
Church
Pittsburgh, Pa.

Neal Rogers
United Methodist Services for the
Aging
Pittsburgh, Pa.

Stephen Rorison
Light of Life Rescue Mission
Pittsburgh, Pa.

Gerald Sanders
Presbyterian SeniorCare
Oakmont, Pa.

Rachel Stahle
Pleasant Hills Community
Presbyterian Church
Pittsburgh, Pa.

Barry Sweet
Chartiers Crossroads United
Presbyterian Church
Washington, Pa.

Cynthia Bronson Sweigert
Episcopal Church of the Redeemer
Pittsburgh, Pa.

Chris Taylor
Fox Chapel Presbyterian Church
Fox Chapel, Pa.

James Walker
Hot Metal Bridge Faith Community
Pittsburgh, Pa.

John Wiebe
Concord Presbyterian Church
Pittsburgh, Pa.

Calvin Wilson
Shadyside Presbyterian Church
Pittsburgh, Pa.

Robert Wilson
First United Methodist Church of
Pittsburgh
Pittsburgh, Pa.

Lynn Yeso
Allegheny County Jail
Pittsburgh, Pa.

Dean Ziegler
WP Conference of UMC-Butler
District
Harmony, Pa.

THE BOARD OF DIRECTORS 2007-2008

Chair	John (Jack) S. Isherwood
Vice-Chair	Sandra Lamb
Secretary	Peter Herchenroether
Treasurer	A. William Schenck
Asst. Secretary/Treasurer	Patrick Cunningham
Legal Counsel	Peter Herchenroether, Sherrard, German & Kelley, P.C.

MEMBERS

The Rev. Allison T. Bauer '05, Hookstown, Pa.
 Mr. Harold (Hal) W. Burlingame, Chatham, N.J.
 Ms. Sandra (Sandy) J. McLaughlin Byers, Pittsburgh, Pa.
 The Rev. Dr. William (Bill) J. Carl III, Pittsburgh, Pa.
 The Rev. Dr. Lawrence (Larry) R. Chottiner '74, Midlothian, Va.
 Mr. James (Jim) W. Craig, Naples, Fla.
 Mr. Ronald (Ron) D. Dickel, Pittsburgh, Pa.
 The Rev. James DiEgidio '79, Cincinnati, Ohio
 Mr. Earnest J. Edwards, Keswick, Va.
 Mr. W. Craig Esterly, Pittsburgh, Pa.
 Mr. James (Jim) Milton Gockley, Pittsburgh, Pa.
 The Rev. Wendy Myers Heinz '88, Mayville, N.Y.
 Mr. Peter Y. Herchenroether, Pittsburgh, Pa.
 The Rev. Dr. David (Dave) R. Hosick '76, Tryon, N.C.
 Dr. John W. Hoyt, Pittsburgh, Pa.
 Mrs. Leslie Huff, Radnor, Pa.
 Mr. John (Jack) S. Isherwood, Sewickley, Pa.
 The Rev. Dr. Carolyn J. Jones '77/'89, Venetia, Pa.
 Mrs. Sandra (Sandy) A. Lamb, New York, N.Y.
 The Rev. Dr. Donald (Don) K. McKim '74, Germantown, Tenn.
 The Rev. Dr. James (Jim) E. Mead '91, Pittsburgh, Pa.
 Mrs. Kimberly R. Merrell, Pittsburgh, Pa.
 Mr. Bryan Miller, Bentonville, Ark.
 Dr. Roberta Lemons Miller, Richmond, Va.
 The Rev. Sue Sterling Montgomery '77, Knox, Pa.
 Ms. Mildred E. Morrison, Pittsburgh, Pa.
 Dr. Norman M. Pritchard, Bloomfield Hills, Mich.
 Mr. Michael S. Rawlings, Dallas, Texas
 Mr. Thomas (Tom) M. St. Clair, Sewickley, Pa.
 Mr. A. William (Bill) Schenck III, Pittsburgh, Pa.
 The Honorable William L. Standish, Sewickley, Pa.
 Mr. Alan H. Staples, Overland Park, Kan.

Mr. Robert (Rob) J. Starck, Moon Township, Pa.
 The Rev. F. David (Dave) Throop '71, Placentia, Calif.
 The Rev. Dr. Susan E. Vande Kappelle '95, Washington, Pa.
 Mr. Jack vanHartesvelt, Mercer Island, Wash.
 Mr. Robert (Bob) K. Wagner, Pittsburgh, Pa.
 The Rev. Brian R. Wallace '06, Gibsonia, Pa.
 Mr. Roger E. Wright, Sewickley, Pa.

EMERITAE/I

The Rev. Dr. H. Pat Albright, Pittsburgh, Pa.
 Mr. Frank R. Bailey Jr., Grove City, Pa.
 Mrs. Mary Belton, Brockway, Pa.
 Dr. E. Bayley Buchanan, Pittsburgh, Pa.
 Mrs. Sally Hillman Childs '69, Pittsburgh, Pa.
 Mr. Edwin V. Clarke Jr., Sewickley, Pa.
 Mr. Jerry E. Dempsey, Greenville, S.C.
 Dr. David E. Epperson, Pittsburgh, Pa.
 The Rev. St. Paul Epps '42, Windsor, N.C.
 Dr. Dwight (Pete) C. Hanna, Verona, Pa.
 Mr. Henry C. Herchenroether Jr., Cranberry Township, Pa.
 The Rev. Dr. William (Bill) N. Jackson '61, Mount Joy, Pa.
 Mrs. Nancy Hart Glanville Jewell, Houston, Texas
 Dr. Max A. Lauffer, Middletown, Pa.
 Mr. Robert R. Lavelle, Pittsburgh, Pa.
 Mr. James (Jim) E. Lee, Isle of Palms, S.C.
 The Rev. Dr. Myles W. MacDonald '55, Port Charlotte, Fla.
 The Rev. Dr. Robert (Bob) H. Meneilly '47, Prairie Village, Kan.
 The Rev. Dr. Francis W. Park III '57, Phoenix, Ariz.
 The Rev. Dr. Stephen L. Polley '54, Cranberry Township, Pa.
 Mr. Robert R. Rumer, Williamsburg, Va.
 Mrs. Mercedes (Merdie) G. Shoemaker, Upper St. Clair, Pa.
 Mr. Robert (Bob) K. Wagner, Pittsburgh, Pa.
 The Rev. Dr. Alfred (Burr) W. Wishart Jr., Pittsburgh, Pa.

THE JOHN ANDERSON AWARD OF MERIT

This award, named after one of the Seminary's founders, recognizes the unique service and contribution of special friends of Pittsburgh Theological Seminary.

Recipients of the award since its inception have been:

2007	None given
2006	The Most Reverend Metropolitan PHILIP (Saliba)
2005	Henry and Elsie Hillman
2004	Glendora Paul
2003	William R. Jackson Sr. (posthumously)
2002	Edwin V. Clarke Jr.
2001	Henry Luce III
2000	The Hon. Justin M. Johnson and William S. Hansen (posthumously)
1999	Marianne L. Wolfe and Richard D. Edwards
1998	Mercedes G. Shoemaker and Jeanette Rapp
1997	James J. Robinson '59 and Fred McFeeley Rogers '62
1996	Nancy Hart Glanville and Ada and Peter Rossin
1995	Harold E. Scott '46 and Mary Ellen Scott
1994	James E. Lee and James A. Walther Sr. '42
1993	Nathan W. Pearson
1992	Dwight C. Hanna, M.D.
1991	Henry C. Herchenroether Jr.
1990	Hugh Thomson Kerr Jr., '34 and George D. Lockhart
1989	Andrew R. Cochrane and H. Parker Sharp
1988	None given
1987	Henrietta T. Campbell (in memory of Robert D. Campbell)
1986	Benjamin R. Fisher and G. Albert Shoemaker

ALUMNAE/I

There are approximately 2,800 living alumnae/i of Pittsburgh Theological Seminary and its antecedent institutions. Since 1959, more than three quarters of the Seminary's graduates have entered the service of the Church in parish-related ministries. Graduates of the Seminary also serve the Church as college and university presidents; seminary and college faculty and administrators; chaplains in hospitals, hospice, and prisons; missionaries; and as synod and presbytery executives and staff. Eleven Seminary alumnae/i have held the highest elected office in the Presbyterian Church (U.S.A.), that of Moderator of the General Assembly.

Each year the Alumnae/i Council receives nominations and selects the Distinguished Alumnae/i. Recipients of the award since its inception have been:

2007	Lillian D. Anthony '53, John C. Peterson '55/'79, Jo Ann Griffith '59, Jeffrey F. Bullock '85
2006	W. Fred Graham '55, John G. Lorimer '51, James J. Robinson '59, Lisa M. Dormire '86
2005	Darrell W. Yeane '56, Stephen D. Crocco '78, Carolyn J. Jones '77/'89
2004	Harold E. Kurtz '51, Jean H. Henderson '68/'91, Richard L. Rohrbaugh, '61
2003	Susan L. Nelson '79, Francis W. Park III '57, James F. Reese '49
2002	Stephen L. Polley '54/'75, John W. Stewart '59, Donald P. Owens Jr. '69
2001	R. Douglas Brackenridge '57, Keith A. Brown '61, Sonja M. Stewart '64
2000	Glendora B. Paul '68, Robert L. Kelley Jr. '51, Helsel R. Marsh Jr. '68/'87
1999	John T. Campbell '74, Kenneth E. Bailey '55, Josephine Whitely-Fields '79
1998	Sue Sterling Montgomery '77, David W. McCreery '73
1997	Gail Buchwalter King '66/'76, Harold E. Scott '46, James A. Walther Sr. '42
1996	Theodore W. Kalsbeek '51, William M. Paul '59, Jack B. Rogers '59
1995	Neil M. Stevenson '55
1994	Donald K. McKim '74, Linda Jo McKim '77
1993	Bruce W. Thielemann '59
1992	L. Gordon Tait '51
1991	William P. Barker '50/'79
1990	C. Kenneth Hall '54/'78
1989	Richard K. Kennedy '44
1988	William Boyd Grove '78
1987	Evelyn W. Fulton '49
1986	John M. Fife '67
1985	Robert H. Meneilly '47, George Walker Smith '56
1984	William G. Rusch '50/'75
1983	T. David Parham Jr. '44
1982	Edwin B. Fairman '40
1981	Platte T. Amstutz '08
1980	None given

- 1979 Fulton C. Kissick '50
 1978 William H. Kadel '38, Fred M. Rogers '62
 1977 W. Don McClure '34, John M. Bald '40, J. Y. Jackson '28,
 W. J. Harper McKnight '25, Samuel W. Shane '28, Robert F.
 Stevenson '44
 1976 J. Lowrie Anderson '25/'44, Robert Wesson Gibson '21,
 Clinton M. Marsh '44, Frederick W. Evans '04, James L.
 Kelso '18, Clifford E. Barbour '22, William B. Wilson '24,
 John C. Smith '28, Samuel C. Weir '29, Theophilus M.
 Taylor '41

DIRECTIONS TO PITTSBURGH THEOLOGICAL SEMINARY

FROM THE NORTH AND EAST

Take PA Turnpike (I-76) to Interchange #48 (Route 28). Follow signs to Route 28. Once on Route 28 S, exit to the left onto the Highland Park Bridge. Proceed across the Highland Park Bridge. Get in the right lane on the bridge and come off on the Butler Street exit. Merge onto Highway 8. Turn left at the first light onto One Wild Place. It comes up very quickly. The road winds up the hill past the Pittsburgh Zoo (on the left) and makes a sharp hairpin turn to the right near the top. You'll see a "Stop Except for Right Turn" sign. At the next intersection, make a left onto Bunker Hill Street. At the top of the hill, make a right onto Highland Avenue. Proceed down Highland Avenue to the Seminary, located on the left, one and one half blocks past the first traffic light.

FROM THE SOUTH

Take Interstate 279 N to Pittsburgh. Go through the Fort Pitt Tunnel and over the bridge, bearing to the right on Interstate 376 to the Forbes Avenue (Oakland) exit. Go down Forbes Avenue to the 10th traffic light, Bellefield Avenue (approximately 1.0 mile). Turn left. Then turn right at the next light onto Fifth Avenue. Proceed through 10 traffic signals (approximately 1.6 miles). Turn left at the 10th light onto Highland Avenue and continue through seven traffic lights (approximately 1.3 miles) to the Seminary, located on the right.

FROM THE WEST

Take Route 22 W to Monroeville. Follow signs to 376 W (Parkway East) to Pittsburgh. Exit off 376 W to Route 8 at the Wilkinsburg Exit, #8B. Follow Penn Avenue/Route 8 toward Wilkinsburg. Travel about 4 miles. Turn right at the stop light onto Highland Avenue. The East Liberty

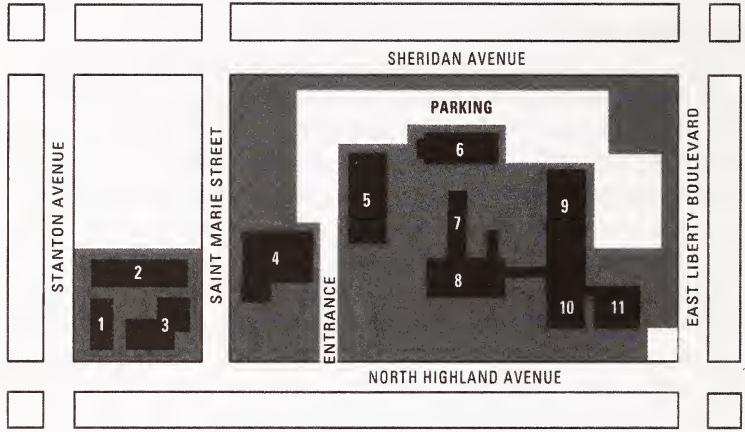
Presbyterian Church will be on your left. Follow Highland Avenue passed PeaBody High School (on your left) to the Seminary, located on the right.

FROM THE AIRPORT

Take PA Route 60 S out of the airport grounds. 60 S will merge with 279 N, which will take you through the Fort Pitt Tunnels onto the Fort Pitt Bridge in downtown Pittsburgh. Stay in the right lane on the bridge, which will lead you onto 376 E. Stay in the right lane on 376 E and take the Forbes Avenue/Oakland exit, which puts you onto Forbes Avenue in the neighborhood of Oakland. At the point where Forbes widens to four lanes, get into the second lane from left (all four lanes travel in one direction). Take Forbes to the T-intersection with Bellefield Avenue, opposite the entrance to the Carnegie Museums. Turn left onto Bellefield. At the next traffic light, turn right onto Fifth Avenue. Take Fifth through 10 traffic lights to Highland Avenue. Turn left onto Highland and follow it through seven traffic lights. You will see the Seminary campus on your right.

If you should arrive on campus after 4:30 p.m., look for a Security Guard to assist you in getting to your final destination. The phone number for the Security Guard is 412-889-2208. There is also a red security telephone on the back wall of the Chapel (outside); when you pick up the receiver it will automatically dial the security guard.

CAMPUS MAP



1. Anderson Hall Apartments
2. McMillian Hall Apartments
3. Highlander Apartments
4. Samuel A. Fulton Memorial Hall Apartments
5. Hicks Memorial Chapel
Auditorium (lower level)
Bookstore
6. Clifford E. Barbour Library
7. John Knox Room
8. George A. Long Hall
Kelso Bible Lands Museum (lower level)
Shakarian Campus Center (lower level)
9. William H. Kadel Dining Hall
10. John McNaugher Memorial Hall and Lounge
11. Calian Residence Hall

This catalog is a statement of the policies, personnel, and programs of Pittsburgh Theological Seminary as projected by the responsible authorities of the Seminary.

Pittsburgh Theological Seminary reserves the right to alter and change its policies, personnel, and programs, without prior notice, in accordance with the Seminary's institutional needs and academic purposes.

Complete statements of Pittsburgh Theological Seminary's policies and programs are found in the Seminary's Constitution, By-Laws, Academic Regulations, Student Handbook, and Board and Faculty Minutes.

Pittsburgh Theological Seminary admits qualified students of any race, color, national or ethnic origin, and without regard to age, handicap, or gender. Pittsburgh Theological Seminary is accredited by the Association of Theological Schools in the United States and Canada and the Middle States Association of Colleges and Secondary Schools.

INDEX

- 13 Academic Regulations
- 155 Accreditation
- 139 Adjunct Faculty
- 140 Administrative Officers
- 113 Admissions
- 150 Anderson Award Winners
- 99 Apartments
- 33 Audit
- 106 Awards
- 99 Board (Meals/Housing)
- 148 Board of Directors
- 89 Campus
- 30 Christian Leadership Certificate
- 22 Dual Degrees
- 26 Clinical Pastoral Education
- 35 Center for Business, Religion
and Public Life
- 92 Childcare
- 33 Continuing Education
- 25 Cooperative Arrangements
- 39 Course Descriptions
- 25 Cross-Registration
- 118 D.Min. Admissions
- 75 D.Min. Courses
- 75 D.Min. Focuses
- 152 Directions to Campus
- 151 Distinguished Alumnae/i
Awards
- 95 Distinguished Guest Program
- 21 Doctor of Ministry Degree
- 25 Doctor of Philosophy Degree
- 115 Dual Degree Admissions
- 139 Emeriti Professors
- 13 English Bible Exam
- 16 Evening Degree Program
- 122 Faculty
- 98 Fees
- 14 Field Education Requirements
- 145 Field Education Supervisors
- 97 Finances
- 100 Health Insurance
- 6 History
- 116 International Students
- 15 Internships
- 23 Law/M.Div. Dual Degree
- 31 Lectures
- 89 Library
- 30 Linkage Education Program
- 103 Loans
- 114 M.Div./M.A. Admissions
- 18 Master of Arts Degree
- 10 Master of Divinity Degree
- 118 Master of Sacred Theology
Admissions
- 20 Master of Sacred Theology
Degree
- 27 Metro-Urban Institute
- 5 Mission Statement
- 88 Pittsburgh
- 16 Placement
- 95 Policies
- 24 Public Policy/M.Div. Dual
Degree
- 94 Recreation
- 99 Rent
- 104 Scholarships
- 22 Social Work/M.Div. Dual
Degree
- 116 Special Students
- 35 Spiritual Formation Certificate
- 142 Staff
- 94 Student Organizations
- 16 Thesis Option
- 115 Transfer Students
- 98 Tuition
- 15 United Methodist Studies
- 31 Urban Intensive Weekend
Seminars

Barbour Library



3 5206 00402 0741